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EDITORIAL.

PREPARATION FOR THE PULPIT.

An indifferent and poorly prepared sermon, is not only inexcusable upon the part of the preacher, but it is actually hurtful to the people who depend upon it for spiritual succor. It comes out of a barren mind and heart, and it leaves no abiding impression for good upon the congregation. Nothing is more qualified to bring the pulpit into contempt with thinking people than sermons of this character. If there ever was a day for clap-trap and platitudes in a religious discourse, that day has forever gone by. The school-house, the newspaper and the book agent are now abroad in the land, and intelligence has become general. People know what a good sermon is, and they are capable of appreciating the very best efforts of the preacher. It is a mistake to think otherwise. To go into the pulpit with a slipshod preparation and undertake to preach to people who have come out to be instructed, edified, comforted, or admonished, is a sin in the sight of God and men. No preacher can afford to spend the week in an aimless sort of manner and then enter the sacred desk with only a general idea of what he wants to say and depend upon the inspiration of the moment for success. Success does not follow that kind of work. It requires persistent and systematic labor to prepare for the pulpit. As a man of God, called to the ministry by the Holy Ghost, no preacher has any right to come before the people until he has made the most painstaking and thorough preparation of which his powers of mind and heart are capable. It makes no sort of difference as to the extent of his attainments, or the fluency of his speech, these can not take the place of a profound and exhaustive study of the subject upon which he proposes to address the people. He must have an accurate knowledge of the text in all of its bearings which he aims to deliver to others, so that he can speak with authority as the mouthpiece of God. He must read and think and observe in order to keep himself abreast of the times. He must be a uniform student of the Word, a thorough master of good books and a judge of the best type of current literature. That sort of a preacher will never grow stale in the matter of his sermons.

But the preacher needs another kind of preparation in order to be complete as a master of assemblies—he must live in direct touch with God. This he does by strict self-examination and frequent prayer. Through this sort of process he keeps his heart aglow with divine fervor and his tongue aflame with a fresh live coal from off the altar. He feels in his own consciousness the full import of the truth and his mouth speaks words of wisdom. He knows from unmistakable experience that the gospel is the power of God unto the salvation of every one that believeth, and under the force and through the certainty of that sort of knowledge, the Holy Ghost uses the thought and the effort of the preacher in the accomplishment of mighty things. No man, therefore, can be great in the results of his preaching

unless he is great in his spirituality and goodness. Without these his pulpit will be a fruitless pulpit. With all of his intellectual and scholastic equipment he will largely be a failure in his ministry without this spiritual knowledge of the deep things of God. This is the source of his power, and with it he must have constant connection. Then, with fine mental culture and a sense of God in the soul, the preacher is a tremendous power in the pulpit and the pastorate. He will never lack for a hearing when he stands before the people. And his ministry will be fruitful of results. That sort of a life will perpetuate the studious habits of a preacher and maintain a healthy line of progress along the highways of thought and experience even down to the infirmities of age and decrepitude. The Church has its eyes wide open at every Annual Conference looking for that sort of a preacher, and he is never a burden upon the hands of the Bishop and his cabinet. When conference adjourns, he never has cause for complaint on account of not being properly appreciated. Let the preacher observe these few simple rules and the Church has a wide open door for his ministry.

TWO SOURCES OF SPIRITUAL STRENGTH.

Having been born into the kingdom of grace and having become identified with the Church, there are two sources of spiritual strength accessible to the children of God. The first of these is uninterrupted communion with the Father. Without the constant observance of this duty and privilege we can not live and prosper in spiritual things. Even Christ during his natural life found it necessary to make frequent use of this means of grace. He oftentimes went up into the solitude of the mountain and spent whole nights in fervent prayer; and when at the close of his career, his enemies went forth to apprehend him and bring him to his death, they found him in earnest communion with the Father. He went from his knees out of the darkness of Gethsemane into the anguish of Calvary. Communion with the Father prepared him for the tragedy of the cross. This spirit of prayer was one of the sources of his daily strength, and from it he received much of his spiritual inspiration. Now, if Christ found it necessary to oftentimes resort to prayer for strength to meet the issues of life, how much more do we need communion with God to prepare us for the responsibilities of our day and toil! The habit of prayer is essential to the maintenance of a high standard of spiritual experience. It brings us close to God and into harmony with his will. Through it we are helped into the divine likeness. When we talk often with God we learn his will, his thought and his purpose concerning us—and then he makes wonderful disclosures of his presence and power to our consciousness.

The second source of spiritual strength is a thorough knowledge of God's revealed truth. Christ made himself very familiar with the Old Testament Scriptures. He used them in all of his work and with them he battered down the strong holds of the

enemy. When assailed by temptation, he entered into no argument in order to repel the assaults. He simply said, "It is written, it is written, it is written." This was his court of last resort. Now the word of God is the sword of the Spirit and with its truth we are to conquer self and overcome the world and the devil. It informs us of our relation to God and to one another; and it defines the corresponding obligations arising out of these relations. It is the lamp unto our feet and the light unto our path. It gives courage to the faint of heart, and strength to weak and heavy laden.

It is the richest food upon which the confiding soul can be nourished. To get this full benefit of the truth, we must do more than give it a passing reading. We must find our delight in it and ponder its meaning day and night. The memory must be charged with its letter and spirit and the very root of its life must get down into the deepest experience of the soul. Then we become divinely intelligent touching the matters of our faith and practice. In these days of worldliness and secularism we need to know more of what God has to say to us upon all questions of conscience and principle. In his own word he speaks clearly upon things of this character. Here we get the divine idea of duty and moral obligation. Sometimes we fear that we take too much for granted and leave the word of God unconsulted. Nothing but a living acquaintance with his truth will keep us in touch with the highest standard of righteousness. Therefore, with these two sources of spiritual strength we ought to be ready for every good word and work. Thus equipped we are ready for all of the conflicts and toils of life. To live in communion with the father and to know his word is to have an unmistakable assurance of our acceptance and a correct understanding of all the duties which inhere in our profession of faith in Christ. We have a strength which never fails us under even the severest trials of life.

The brain is not the only organ of knowledge. Through it, aided by the senses, we become acquainted with the physical world. This knowledge, thus acquired, is not always perfect knowledge. Our senses often deceive us, and such are the limitations imposed upon our faculties, that we frequently fall into error. Hence, our human sciences are constantly being reconstructed and corrected in order to correspond with the larger developments and discoveries of truth. Not so with consciousness, the organ of our most perfect knowledge. By this faculty or capacity we become acquainted with the spiritual world. Through it, God reveals himself to us by the Holy Ghost. This knowledge needs no reconstruction or correction. It is just the same that it was when Enoch walked with God and had the testimony that he pleased Him. The day of Pentecost, with its manifestations, can never be improved.

The most essential and indispensable element in Christian profession is the old experience of assurance. By this we know that we have passed from death into life, and that we have peace with

God through our Lord Jesus Christ. This assurance of our acceptance with God settles definitely and conclusively our relation to the problem of personal salvation. It makes the matter one of certainty. And when through faith in Christ we pass into this experience, the foundation is laid upon which the superstructure of Christian character can be permanently erected. "The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edification of itself in love."

Or if we change the figure of speech to one of growth instead of building, the thought becomes more apparent. In fact character is an organism rather than a mechanism, anyway. By prayer, by studying God's Word, and by an assiduous devotion to duty we grow in grace and in the knowledge of Jesus Christ. Our experience grows richer, our love grows deeper, our hope grows brighter, and our faith grows stronger as the years multiply under that sort of tuition. We become more and more like God in our thought and purpose, and we partake more and more of the divine nature as we grow into the divine image and fullness. Progress in these things is the great law of spiritual life, when the divine will dominates the human will. "It is my meat to do the will of Him which sent me, and to finish His work," ought to be the ruling principle in every Christian heart and mind. Real love to God knows no drudgery in his service. It turns service into meat and drink.

STILL IN BALTIMORE.

We visited Mt. Olivet Cemetery one afternoon in order to view the sepulchers wherein the dust of our heroic dead is sleeping. Here, side by side, Asbury, George and Emory lie. Not far off is the grave of Waugh. One monument towering there, with suitable inscriptions, is an appropriate memorial perpetuating the memory and glory of four of our great and sainted men. Near this monument is the grave of Strawbridge, who built the first Methodist church in America, on Sam's Creek, in the State of Maryland; also the grave of Jesse Lee, one of our very greatest men and the apostle of Methodism in New England. All about them other men, just as faithful though less well known, were slumbering until the last trumpet sounds. We felt like taking our shoes from our feet while treading this holy ground, and like uncovering our brow in the presence of the dust of the mighty dead. Baltimore is unquestionably a great Methodist center, rich in memorials of the past and fragrant with precious memories. Mt. Olivet is situated on a hillside with trees, grass, flowers and everything necessary to make a peaceful and beautiful landscape. Being an old burying-ground, the monuments are somewhat old-fashioned, thus slightly marring the loveliness of the spot.

The Methodists of Baltimore gave the delegates and their friends an excursion on the Chesapeake Bay to An-

(CONTINUED ON EIGHTH PAGE.)

Communicated.

DISCRIMINATIONS.

If the writer has imbibed a proper conception of the primary meaning and interpretation of language, the very experience which the Bishops recommend and advise in the very clear deliverance quoted in a preceding article, in which they say: "Let the doctrine still be proclaimed and the experience still be testified," is just what has been denominated the "second blessing" and defined "heresy" by some recent contributors to the Advocate. If we have not misunderstood their meaning, they have leveled their guns against a doctrine coinciding with an experience to be sought, "groaned after," obtained and enjoyed, subsequent to the blessed experience of regeneration. If this is not true, then they must have trained their guns upon the son of Jupiter and Aicmena—a Greek myth. Now, if they denounce such an experience and the advocates thereof, then indeed they must denounce the Church they claim to honor. This has been fully demonstrated. For more than twenty years the writer has carefully and prayerfully studied this question in its various aspects. It has been his fortune to correspond with such holy and scholarly men as Dr. Lovick Pierce, grandfather of our esteemed editor, and Dr. J. M. Wright, brother of Rev. S. P. Wright, upon this grave subject, and he has every reason to believe that he has briefly set forth the doctrine of the Church, which is the doctrine of the Bible. An examination of the teachings of Mr. Wesley, Fletcher, Benson, Clarke, Watson, Ralston, Cavosso, Bromwell, Logden, Summers, George Peck, L. Pierce, Bishop Merrill, Miley, Bishop McTyeire, Dr. James E. Evans, D. D., (proceedings of the Centennial Conference, 1884.) Dr. Abel Stephens, Bishop Hendrix, Dr. Tigert, Dr. J. M. Wright, Bishop Granbery, and many others, who are substantially agreed as touching this question, leads the writer to the conclusion that some men need to be more careful in their denunciations and utterances.

Now a question is raised, shall discriminations be made between brethren because of any particular view they may hold respecting this doctrine? Shall an opinion held be sufficient ground for discrimination? This is not a new question. It has been urged by some on the one side that they have suffered in appointments and in conference relations because they did imbibe a certain view of this question. And when allegations of this kind have been made they have as often been denied by others. We claim that if discrimination is made purely on this ground, then it is done in violation of the principle of equity. This is the lowest basis upon which we can speak of the act. For it is at variance with the genius of Christianity and should never find a place in any Christian's heart. We all believe and teach the necessity of being holy, and as pastors we desire above all things to have the congregations we serve holy people. But we are all painfully sensible of the fact that they are not all holy—that many of them are living far below the standard of holiness as taught in the Word of God. Now here are four pastors. R. believes that when a sinner is converted he is saved from all sin, original as well as actual, but that there is more to follow—a higher state of Christian experience, a maturity of the graces of the Spirit and a perfection of the virtues of Christian character, and so he urges his people to this beautiful life. He denounces sin and emphasizes the efficiency of the atonement to make us complete in Christ. From this S. somewhat differs. He believes that justification is the pardon of all actual sin and that regeneration is the impartation of life from God—a dead soul made alive—and the transition so wonderful as to affect the entire man, changing him from the love and practice of sin to the love and practice of virtue; that he receives the witness of the Spirit and has dominion over sin and is free from its guilt and condemnation; and that he must grow in grace from the moment of his conversion. But there is something in his soul which is likely to obstruct his progress in the divine life. That something he may designate the carnal mind, inbred sin, the infection of our nature or the effects of sin, something that should and can be removed at the command of faith. That if he will use the means of grace, re-consecrate himself to God, and pray for the baptism of the Spirit promised to believers, that God will give his Spirit baptism that will remove everything from his heart inimical to the divine will and fill him with love. That he can then make greater progress in the divine life. So he urges his people

to this same beautiful Christian life. T. accepts all that S. teaches, except he says, sanctification is altogether progressive, and that the constant exercise of faith brings to the soul constantly the virtue of the atonement. But he believes that people should all be holy; so he exhorts his people to holy living. U., on the contrary, does not believe that there is any such thing as original sin, but that men have a depraved tendency to sin which is corrected by regeneration. He believes there is a high experience of Christian grace that every one should obtain; he believes in holy living, and so he strives to build up his people spiritually. All have the same end in view. All four are good and true men, who love the Church and her institutions. They are all about equal in efficiency and proficiency. Which one of the four shall we favor? Which one shall be put under ban? Shall we say of one he is a "Campbellite" and should be humiliated in his appointment? Of another, he is "Pseudo-Calvinistic," and is to be sent to a poor circuit on that account? Shall we say of another, he is a "second-blessingist" and can not be trusted with the interests of the Church—should not have equal rights with his brethren? Or of another, shall we say he is a follower of Zinzendorf, and therefore he should not be allowed to go to General Conference, and should be tried for "heresy" and expelled from the Church? Heaven forbid such a spirit as this! O that God would give us such a measure of his grace as to free us from all narrowness, bigotry and vanity! Shall merit be ignored? In our zeal to press our views shall we trample upon virtue, ignore nobility of character, disregard fidelity and suppress liberty and repress the ennobling virtues that attach to a truly good and upright man? What fair-minded man will suffer himself betrayed into such a course as this? This is the argument of despots, the virulence of fanatics.

R. C. ARMSTRONG.

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A VOICE FROM THE CHURCH.

"I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."—Eph. 4:1-6.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."—I Peter 5:3, 4.

The Church must be heard:

1. What is the Church? Mr. Wesley, in his seventy-ninth sermon, volume 2, page 154, says: "How much do we almost continually hear about the Church? With many it is matter of daily conversation. And yet how few understand what they talk of—how few know what the term means! A more ambiguous word than this, the Church, is scarce to be found in the English language." "It may be taken indifferently for any number of people, how small or great soever. As 'where two or three are met together in his name, there is Christ;' so (to speak with St. Cyprian) 'where two or three believers are met together,' there is a Church." Thus it is that St. Paul, writing to Philemon, mentions the Church which was in his house—plainly signifying that even a Christian family may be termed a Church.

The word Church means a congregation of believers in the doctrine of the text—if two or three, or two or three millions. The text contains every essential property constituting the Church of God. Mr. Wesley says of "that remarkable addition (article 19, Church of England,) in which the pure Word of God is preached, and the sacraments be duly administered." "I will not undertake to defend the accuracy of this definition. I dare not exclude from the Church catholic all those congregations in which any unscriptural doctrines which can not be affirmed, to be the pure Word of God, are sometimes—yea, frequently—preached; neither all those congregations in which the sacraments are not duly administered." Mr. Wesley "dare not exclude" those who differed from him in preaching what they believed to be the pure Word of God; but that some of his professed followers dare do so, we show by the action of the Northwest Texas Conference, taken literally from the Texas Christian Advocate of November 25, 1897:

"A memorial to the General Conference, embodying the suggestions made by Rev. W. L. Nelms in a series of articles in the Advocate entitled "Some Needed Legislation" was adopted by

a vote of 185 to nothing. This conference, together with the other Texas Conferences, is fully and irrevocably resolved to protect their pastoral charges from the intrusion and intermeddling of roving evangelists. The lawless proceedings of last year will not be repeated again."

Selah! "There's luck in odd numbers, says Rory O'Moore," but is there luck in odd preachers, with the spirit of John, who would call down fire upon those who "followeth not with us?"

The Advocate of December 23, 1897, says: "The memorial adopted by the Northwest Texas and North Texas Conferences, which requests legislation sufficient to protect our pastoral charges from mischievous invasion, was adopted by the East Texas Conference." "Et tu Brute." "Even so the tongue is a little member, and boasteth great things." It would have been well to have given us the number of preachers "to nothing" adopting it in each conference; give us their names for future use. Not only so, but why has this memorial not been published in full for our information? We demand its publication, because the Church, as above defined, at every place, and every member, individually, has the right to memorialize that conference in its behalf; and those articles on which you base your action assault the Church in its most sacred relations—its personal liberty and its family circles—and we have the right to know what you have said in your memorial.

This is not the voice of a local preacher. We have never had anything of which to complain in that relation, but it is a voice from the Church. We have nothing but kindness in our heart, and our answer to your adoption of the words of those articles shall be in this line, governed, first, by that Divine law which teaches us to answer according to the nature of the subject demanding it; and, second, by the civil law, which requires the answer to meet every essential allegation of the petition. Your memorial we can not answer until we see it. You have concealed that from us.

We will say, however, before passing on, that your zealous ecceity is such you do not perceive that you have given your case away by your own allegations. You say these acts of local preachers are "lawless;" but no act can be "lawless" unless it is in violation of some existing law; therefore, if said acts are lawless, you are guilty of two sins by your own allegations in this: 1. That you have not enforced the violated law by authority of the Bible and of the Church. 2. That you have persecuted these men. To persecute is "to pursue in a manner to vex, harass, injure and annoy." That you have done this we presume you will not deny, for we produce in evidence the files of the Advocate. Of persons, we say nothing, but published words and sentiments are public property. "We have met them, and they are ours."

When we saw those articles we regarded them only as the effervescence of seltitz or soda water, which is but for a moment—indeed, there are things whose nature is to effervesce in hot weather, and these articles are of that nature, for they were cogitated, embrocated and coddled into effeminate inanity during the dog days, when the sun was broiling hot, and if there is not mental hydrophobia in them, it is because there is not vitality enough to incubate the microbes, and no fault of the climate to which they are indigenous. Had you not adopted these articles this voice would not have been heard; but when you made them your own by adoption, we, then, were "fully and irrevocably resolved" that you should, in due time, hear a voice from the Church, which time has now come. We love preachers who are our servants, but we do not love prinks and lordlets attempting to tyrannize over us.

The claim here made to suzerainty over a district of country called a "pastoral charge" is idiotic and impossible. If you have such territory, why do you not fence and "post" it? Make it "a close." Then you could supplement your salary by renting out portions of it to local preachers and evangelists for ten days at a time for so much money per day or per acre. How many acres have you? We wish to break the truth mildly, and will say that one making such a claim in a civil court would be regarded as "non compos," but if he were on trial for murder he would be acquitted on the plea of insanity, because the jury could not be convinced "beyond a reasonable doubt" that such a man was not either an idiot or a fool. Brethren, we will illustrate by a fable: Once upon a time a goose walked out one morning for the benefit of her dyspepsia; when, becoming weary, she sat down under a bush by the wayside to rest. While there two foxes passed by, quarrelling because they had not taken a chicken for breakfast—each one charging the

failure upon the other. The benevolence of the goose was excited, and her heart overran with goosey affection (one to nothing), when she stepped out from her bush and said, "Gentlemen, let me settle this difficulty between you. In the first place, I would remark"—but the foxes ate her so quick that she never remarked; but one of the foxes remarked, "Nothing but a goose would try to settle a difficulty between two foxes." Moral—Never try to do an impossible thing. When a man makes such a claim, smile compassionately and look at his foot.

Discipline, 417, defines the only control you have over the church house in these words: "The trustees of said house shall at all times permit such ministers and preachers, belonging to the Methodist Episcopal Church, South, as shall from time to time be duly authorized by the General and Annual Conferences, to preach and expound God's holy Word and to execute the discipline of the Church and to administer the sacraments therein." This is the extent of your authority and no more. The trustees control the house for all other purposes. This shows that control over the house for all other purposes belongs to the trustees, subject to the Quarterly Conference. Your religious services are all you can control in the house or out of it by our law; then how can you control territory?

2. What relation have preachers to the Church? The Bible and the Church make them servants; but you are striving to be lords over God's heritage. Listen to your lordly claim: "Which of the congregation is exempt? What family is not included? What individual is left out? What religious service is excluded?" There is pavo with his caudal spread in a circle—the only valuable thing about him, and that only as a fly brush. Here is a claim to exercise lordship over family worship and individual devotions, for both are religious services—and the family is a Church. Shall we carry a permit from your lordships to perform our private devotions or family worship?

You propose a tyranny over us as Churches, over us as individuals and over us as families; and you propose, not only to prohibit local preachers from holding service when they would not conflict with your services, but members of the Church also are proscribed by you. "All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days save of thee, O King, he shall be cast into the den of lions" (Daniel 6:7). You are asking a decree that all who hold religious services without your consent shall be cast out of the Church. Our servants, are they lords? The spirit you manifest here only requires the "secular arm" to cast local preachers and Church members, who hold services without your consent, "into the lion's den." This spirit led to the Spanish Inquisition, and the most diabolical acts have been perpetuated in the name of religion and for the glory of God.

The assertion made is untrue that the law you claim ever existed, and no one, we presume, but a neophyte, would risk his reputation for intelligence by making such assertion, for the Churches and preachers know that we preached wherever the Churches desired us, when it did not conflict with other appointments, and that such claim then was never heard, and that it would have been treated with the contempt it merits if it had been made.

The Churches desire to hear local preachers and evangelists some times, or we would not hear them. We have not heard the Church at any place complain neither of these preachers nor of their doctrines. Would you not be better men and better preachers if you had less envy and more of the love of God? "With all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Are you doing this? It is a presumption of law, whatever it may be in fact, that the Church is as holy as you are; that these preachers are as pure as you are; that their call to preach is as good as yours; that we have the right to their services when not in conflict with yours; and also that we, as a Church, or members of a Church, have the right to meet and hold religious services in our families, or elsewhere, as we may desire, without your presumptuous presence or permit in writing.

Brethren, you have acted foolishly, selfishly and without due reflection, for the effect of this will return to you, because you force us to "recoup," and to "reconvene." We will explain: To "recoup" is to cut off, or hold back something which would have been due the plaintiff, but for some wrong done by him, and held by defendant, as damages; and to "reconvene" is to file a

"cross bill" against the plaintiff for any liabilities by him to defendant arising in the same suit; and should you dislike our plea of reconvention, we can only reply with the little boy, "You begun it and struck the first lick."

We now propose legislation on our part which would be very beneficial to the Church:

1. Let the former law of the Church be restored fixing the "allowance" of unmarried preachers and Bishops at \$100 and traveling expenses, and married preachers and Bishops at \$200 and traveling expenses. This is our reply to the "185" boomerang fired at us. Brethren, it will return to you. What right have you to a greater allowance than those holy men who labored under that law? The cost of living is not half what it was then. What right have you to live better than the Church you serve? Some of them, often in their poverty, denying necessary subsistence to their own families to contribute to your affluence. Brethren, we have overfed you, and you have become fat and kicked. If you serve us you are entitled to live as well as we do—but no better. A man whose family is as large as yours and whose annual expenses do not exceed \$500 can not see the justice of giving you more. Your house and furniture cost you nothing, and much of your food and clothing is given to you. Enough for their living is all that God ever intended his preachers should have. He warns them against "filthy lucre." The conference can restore this law or not, but it will be the same to us.

This law would regulate the inequality now existing among you—all laborers are equal—"a penny a day." If you do not like the pay, throw down your penny and go out of the "vineyard." You are "graded" financially from \$500 to \$3000. A presiding elder said to us that what a certain Church needed was "a \$1200-preacher," but the Church was not a \$1200-Church, and so this "need" could not be supplied; but unless you wear a label showing your grade, how can we know it?

2. Let the rule be amended to make the lay members in the Annual Conference equal to the preachers in number. We have not one-fourth representation there now, yet the preachers assess taxes on the Church without the consent of the members who are taxed. This is a grievous error. The rumbling of a ground-swell is heard; the wave is coming; taxation without representation was regarded by our ancestors as tyranny. Taxation and representation must go together in Church or State.

3. Let the laymen in the conference have a vote on everything coming before it. You have been with the laymen all the year, and they know more of your character than the preachers can know, and they are better prepared to vote upon its passage, and to serve upon committees of trial. Should you locate, they would vote on its passage in the Quarterly Conference. Why not in the Annual?

4. Let the rule permitting a Bishop to appoint a preacher or presiding elder to the same charge for four successive years be amended by limiting it to one year—and not to be returned to the same charge without an interval of two years. We love you, and this would be hard on us, but we are generous and do not desire to deprive other Churches of your talent; but we must admit a little selfishness, for we have known cases where one year was just twelve months too long. This would relieve us of parasitic servants.

5. Let all assessments, collections, and disbursements of money be done by laymen alone; they give the money and have the right to disburse it for the purpose for which it was given. This will relieve the preachers of a vast burden—for they come to us as tax collectors—and often the burden of their sermons is about money, until it becomes a matter of general remark. Brethren, our text forbids you to preach for lucre, and, may we not infer, to preach about it? Preachers should not touch lucre; it is dangerous; laymen alone, we presume, can handle it with a spotless robe.

Dear brethren, these propositions we offer to the General Conference on our part; every one is essential to the prosperity and to the peace of the Church. You are not the Church, as your actions seem to indicate you think you are; you are not members of it, by virtue of your office, but as private persons only, and preachers by appointment of the Church. Could you feel this, you would have more meekness and long-suffering, forbearing one another in love.

Your arrogant claim, adopted by you in those articles to control our personal liberty and our homes, we can not pass. This reaches our vital being—the most sacred things we have on earth. We approach this with sadness, but we must say, "The hand of Douglass is his own." Recently the claim has been made that the preacher in

charge has a right to enter our families and to baptize our children, perform their marriage service and the service for the burial of our dead! We indignantly repel this ungodly claim. If we should want your services we will ask you for them; but if we do not ask you, we do not want them, nor will we have them. We regret to have to say this, but your claim over our families makes it necessary. Some years since one said in the Advocate that the preacher in charge and a local preacher quarreled at a funeral as to which should perform the service; and another preacher in charge went to the house of the bereaved ones and talked unkindly—this is milder language than was related to us—because they had another preacher to perform the funeral service for their child, and said he did not want to preach for people who would not let him baptize their children, perform the marriage service for them and to bury their dead. We will control our families, and if we can not have the one of our own order we want, we will call in a preacher of another denomination. The one who makes this claim is a clerical scavenger, who would hover round the dead to feast upon the moans, the cries, the tears and bleeding hearts of the bereaved with satisfaction. What cares he for the bereaved, or the dead, provided he can thrust his unholy service upon the family and exhibit himself at a funeral? Of all God's abandoned wretches, we regard such a character as the meanest and the most contemptible. Should you be invited to perform these services, you have the right—not without such invitation by the family.

Let there be a law prohibiting a Bishop from appointing a preacher "student" to any school at the expense of the Church. Mr. Clark, in his Commentaries, says: "God never called a man to preach who was educated for the ministry. That the college called such men," and not God.

C. L. SPENCER.

SUBJECT FOR LEAGUE—EASTER, THANKSGIVING, AND THE REASONS FOR IT.

I Peter 2:3, 4.

A truly hospitable host will give to his guests the best his home affords. In a sense you are my guests to-day, and what better can I do than share with you that which is the source of my greatest comfort and joy; that which is more precious to me than anything else that earth could offer, however rich and rare. Come with me, then. With songs of gladness in my heart and feet quickened with desire I bring you to a tomb.

You shrink back troubled. "A tomb!" We do not have to leave this little village to find a grave; there are too many here."

Nevertheless, with smiles and gladness I bring you to a tomb. Shall I tell you why it is so dear to me?

Nearly two thousand years ago, in a little town called Bethlehem, not far from here, a little child was born. As he grew to manhood he developed a nature so sinless and a spiritual insight so sure and unerring that the sin and hypocrisy of the world could not bear that he should live, and so he died a shameful death upon that little hill yonder that dares to lift its horrid, skull-like front even to an Easter sky. For three days he lay within this rocky tomb. On the morning of the third day, when some of those who loved him came in sorrow to the tomb, the great stone was rolled away; the grave was empty of its prey, and the angels sat within with the tidings: "Ye seek Jesus of Nazareth which was crucified: he is risen; he is not here.

The glad cry of that first Easter morning, "The Lord is risen," has been borne onward with the coming and going of centuries. It fell upon my ear. I listened. I sought and found this grave, and within its rocky chamber I found life and immortality brought to light.

"A very beautiful myth," says a doubting one. "Like all myths, there lies within it a seed of truth that makes it live; but we must have surer testimony when dealing with the questions of Life and Death and Immortality."

That is just why I brought you here. Because this is the only spot on earth where we can find an answer to the questions: "What is life? What can explain death? Is immortality a truth?"

Only here is the true significance of life to be found. Nature can not give it, for with all her starry eyes and myriad voices of field and wood she is blind and dumb when confronted with this question. The wisdom of the world can not give it, for modern thought is no nearer its solution than were the ancient astrologers who made themselves old and blind striving to draw its meaning from the stars.

Within myself, as within all others about me, I found two natures striv-



Divide a cake of Ivory Soap with a stout thread and you have two perfectly formed cakes of convenient size for the toilet.

A WORD OF WARNING.

There are many white soaps, each represented to be "just as good as the 'Ivory';" they ARE NOT, but like all counterfeits, lack the peculiar and remarkable qualities of the genuine. Ask for "Ivory" Soap and insist upon getting it.

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ing—one reaching up to sunlight, heaven and God; the other, down to earth, darkness and hell. When I would do good, evil was ever present with me. My will to rise was paralyzed; my spiritual faculties were fettered by their slavery to sin. It seemed to me that even were I to know certainly that my little life was rounded by a dreamless sleep; that in a little while my life would be cut off into utter nothingness, I would still wish to live one sinless day; I would feel that life was complete to have once been able to place my feet upon the neck of this lower nature and to breathe the air of liberty from sin. The struggle was in vain till I found here the power of Christ's resurrection. I brought my sins, my evil habits, my selfish desires, and cast them down to rise in Christ a new creature; to become free from the law of sin and death and to become heir to the glorious liberty of the children of God. This is the meaning that life has for me now by the power of his resurrection.

As for death, I stoop and look into the rocky tomb and lo! its wall has been rent in twain and there reaches from the tomb a shining pathway to the sky. At the end of the path of light I see the flower of immortality unfolding in all the phases of its deathless beauty.

I see the risen Lord. Now he is walking in the celestial fields like a tender shepherd, for about him cling little children. They are so beautiful in their happiness and freedom from taint of sin that I could wish my own were there. Now he stands surrounded by those who were wept for here with such passionate grief because of their untimely death in the flower of their youth. With them he walks and talks of the new and glorious work to which they have been called from earth.

Again there cluster about him those who were called "old" when they passed away from earth in feebleness and decay. Now they renew their youth in the radiance of his smile. Again he stands at the right hand of God making intercession for us. Again he moves about in the place he is preparing for me, and there I see blooming in perfect completeness all the unrealized hopes of my life; all the unsatisfied aspirations after ideal truth and beauty which I thought were dead and passed away forever I see waiting for me there. I see, but I can not tell you all I see, for that would be to unfold the secret places of my soul; but stoop with me and see, each for himself, the "inheritance incorruptible and undefiled and that fadeth not away,

reserved in heaven for you." "Oh," says the doubting one, "I should like to believe so comforting a doctrine, but I can not, I can not." Ah, friend, it is because you do not stoop. The opening to this grave is low, and only he who stoops to the level of a childlike heart can look and see the miracles within. But I know the Lord is risen and hath appeared unto me.

"You have a vivid imagination," says the doubting one, "and a very emotional nature—such a nature as can readily feed on and be nourished by hallucinations."

Yes, that may be true. After all, what value can there be in the testimony of such as I to the resurrection of Jesus Christ? But listen! What sound is that like the swelling of Jordan? The sound of many voices, the tramp of many feet! See them coming—a mighty multitude from every country under heaven! Hear the glad cry that goes up in every language upon earth, and yet whose burden is the same: "The Lord is risen and hath appeared unto me."

That is what I have said. And see them doing what I have done! They bring their sins, their evil hearts into the tomb, and each comes forth as I did—a new creature, whispering to himself: "By the power of His resurrection."

But there is a small group of men tugging at the great stone and striving to pull it back to its place in the opening of the grave, but in vain. Though they see him not, there is a mighty angel standing with one foot poised upon the stone and all the skepticism of the world is powerless to close again the emptied tomb of the risen Christ.

So you see that this tomb, to which I brought you to show the power it has been to one human soul, has become the center of the world—the center of all the spiritual life and light and health of the entire world.

The center of the world? No, rather the center of the universe. If our ears and eyes were not holden, we could see that the brightness of this Easter day does not all come from the sunlight, but from the shining ones that fill the space above us; coming from all parts of the heavenly dominions, saying to each other as they gather here: "Come, see the place where the Lord lay." We look up, but they look down. They can remember how their mighty Lord, in whose glorious presence they were fain to hide their faces with their wings, in his royal progress through

(Continued on sixth page.)

West Texas Conference.

HONDO.

J. W. Long, May 23: We are moving upward. I am serving a good people. I said this when first coming on the circuit. After six months service no reason found to recant. Children's Day was observed Sunday. We used the programme issued by our House. Collection, \$2.66. We have been too busy to advise the General Conference what to do. Already they have had enough advice given, if followed, to kill Methodism. Some people are never satisfied unless they are "substituting, amending, striking out, inserting," etc. The Lord deliver us from theorists.

MOORE CIRCUIT.

Nath Thompson, May 23: Yesterday was "Children's Day" at Tehuacana, on Moore Circuit. It was an all-day meeting, with much dinner on the ground. The Sunday-school did fine. It was their first effort on that line. The collection, too, was good. The pastor preached on education in the morning, and tried to take all the texts suggested by Bro. Bigham. Our Rescue Home was also remembered. Bro. Allen, wife and children, Miss Sarah and myself are off to Carrizosa Springs for a protracted meeting.

HARWOOD CIRCUIT.

Hiram Graham, May 16: Pounded, turkeyed, henned, hogged and hacked by the good people. Coated by Waelder merchants. Blessings upon the donors. Local option election at Harwood, June 11. We hope to be victorious.

WAELEDER.

Wm. A. Bowen, May 18: Just before Easter the ladies of the Woman's Parsonage and Home Mission Society, aided by private subscriptions, sent for a new pulpit set, communion table and carpet for the altar, with three beautiful flower stands. These were in place, with a profusion of flowers on Easter, and the service was a delightfully sweet, spiritual one. We had a number of Junior Leaguers recite appropriate scriptural passages, and the songs were all from our Hymn Book, some of them by the children alone. The service was impressive, and prepared the members for the communion that followed. The ladies deserve, and are receiving, praise and thanks for their zeal in furnishing the church. A good sister has promised a handsome communion set, and handsome lights will be the next addition to the furniture. We have almost the amount necessary subscribed to enlarge the windows, add some interior finishing touches, and paint the inside of the church. Then, with new pews, we will have one of the neatest, best, "churchiest" churches in West Texas outside of the large towns or cities. It is a large building, having a capacity of about 400. There is a perceptible growth in the efficiency of the membership in systematic work. Owing to unforeseen circumstances Children's Day services had to be postponed until the first Sunday in June, but they will be held then.

MILBURN CIRCUIT.

J. N. Broyles, May 23: The third Quarterly Conference of Milburn Circuit was held at Richland Springs May 21. Rev. J. A. Baker, our presiding elder, was on hand, and looked well to all the interests of the church. Our Board of Stewards reported \$66.69 for preacher in charge and presiding elder, and one place not heard from. We reported \$18.50 on missions. The trustees reported our church house at Milburn nearly completed. The Church Extension Board voted us \$100 for our church. When completed it will be valued at \$1500. I must say to the credit of the Milburn Church that they have wrought well. We have men at Milburn who I believe will make any sacrifice almost for the cause of Christ. The preacher who may be sent to Milburn next Annual Conference may think himself fortunate, for he will serve a people who will do just the thing they promise, and a great deal more. My wife has been in poor health for some time. I thank God for the kind hands that have given every tender attention that could be had. God bless all of these people.

BEEVILLE.

Theophilus Lee, May 16: "The Lord hath done great things for us, whereof we are glad." A great meeting. Bro. Mulkey and wife were with us and did us a fine service. Mulkey's preaching was sound. Repentance in his preaching included restitution, reparation, debt-paying and right living in general. He bombarded all the popular sins of the day—dancing, theater-going, horse-racing, Sabbath-breaking, etc. He preached the new birth, and men were born again. We received forty-three names to join the M. E. Church. South, and twenty-two gave their names for membership in the other Churches. "To God be all the praise."

Northwest Texas Conference.

WEATHERFORD MISSION.

Geo. A. Nance, May 23: We are getting along well on Weatherford Mission. I left home Thursday, preached six times, held Church Conference, League service, Sunday-school and Children's Day exercises, and came home to-day—Monday—happy. Appointed committee to select a place to build a church.

ROBERT LEE.

Eugene T. Bates, May 18: I commenced my meeting at this place on Friday night before the first Sunday in May. Bro. Chas. E. Brown, of Brownwood, came to my rescue on Tuesday evening, May 3, and remained until Monday morning, May 9. He did all of the preaching after he came, and he did it well. Results: There was opposition to the meeting, and we had a long, hard pull, but we had a good meeting. Christians were revived and sinners were convicted of sin. We had five or six conversions and five accessions to the Church. Wednesday night after our meeting closed we had a good prayer-meeting, in which I was permitted to hear two of the young converts talk. Bro. Brown is most excellent help. We feel that he has been a benediction to us. To God be all the glory.

GOOD NEWS FROM FROST CIRCUIT.

J. P. Mussett, May 23: We have much for which to praise God. Our revival meeting in the town of Frost, which began the 5th and closed the night of the 17th, was a gracious time. Many say it was the best meeting here for many years. Rev. S. E. Allison, local preacher from Corsicana and

recently from Georgia to Texas, assisted me. After the first Sunday's service we had preaching at 10 o'clock a. m. as well as at night. God was with us in his power and demonstration of the Holy Ghost. We preached time about. There was some wonderful displays of the Holy Ghost falling on us. Christians wonderfully revived—shouting in the temple of God, faces made radiant with divine love, testifying that they had never realized such an experience before. Nineteen conversions and many backsliders reclaimed. Yesterday we had Children's Day. The programme was well executed. The collection amounted to \$5.21. We thank God and take courage.

WEATHERFORD.

C. A. Meier, May 17: Our Memorial Church has just closed a grand revival meeting, lasting thirteen days, and in which the saving power of the Son of God was demonstrated by the fact that a number found peace to their souls. Our pastor, Rev. L. B. Tooley, succeeded in securing the assistance of his brother, Rev. Dick Tooley, of Coryell City, who came in the power of his Master, and declared the truth in plain, simple language, handling without gloves the many evils that are so prevalent among the professors of religion. He certainly followed the instructions of the log-hewer of the Alleghany Mountains, speaking to his son: "Never mind the chips where they fall, hew to the line." As an honest confession is good for the soul, this writer will confess some of the chips fell hard by. About twelve or fifteen were converted from the error of their ways, and have aligned themselves with God's people, accepting Christ as their King and Redeemer. The Church indeed has been greatly revived. God's children received a new impetus in their race to glory. Pronouncing God's richest blessings upon Dick Tooley, who is a power in the pulpit, and a dangerous man in the enemy's camp.

CHILDRESS.

Ben Hardy, May 18: Our second Quarterly Conference was held the 7th and 8th of this month. Bro. Daniel was on hand, preaching two excellent sermons. We have a good Board of Stewards, led by that consecrated, godly man Dr. W. T. Albert. All departments of our League are at work. Sunday-school is doing well. Children's Day observed last Sunday with an interesting programme. Collection, \$4. Conference collection 90 per cent in hand. Our church has been repainted, which adds much to its appearance. Thanks to Sister Griffith for a nice set of pulpit chairs. Our meeting will be held in June. We are praying for a gracious revival. District Conference meets here May 26. Our people are a loyal people. They received their young, inexperienced preacher with open hearts and have been as kind as they could have been. Surely "the lines are fallen unto me in pleasant places." I pray that under God I may prove a blessing to them this year. Bro. Bennett wrought well and his work abides.

COLORADO MISSION.

W. D. Johnson: The second Quarterly Conference convened at Roscoe, April 30. This is the second one Roscoe has had this year. Roscoe knows a good thing when she has tried it. Rev. W. C. Heart was to have preached the opening sermon, but failed to come on account of sickness. Saturday at 11 o'clock the pulpit was occupied by Rev. J. B. Gober, of the North Texas Conference. He is visiting his sister, Mrs. Emmerson, of Roscoe. He preached on the ascension. The sermon was presented in a sweet and masterly way. It did our hearts good to hear it. All were moved in their hearts to live more by faith in days to come. Bro. G. has preached several times to the Roscoe people. Several have indicated that they would be glad if he could be with us in the meeting this summer. The Quarterly Conference was convened Saturday night just after preaching, with Dr. Chapman in the chair. The Secretary (W. H. Brasher) called the roll, and the following stewards were present: Messrs. F. Wilkerson, W. H. Brasher, M. N. Howell and J. M. Dorn. Sunday-school was opened by Superintendent F. Wilkerson Sunday morning. The attendance was some larger than usual. After the school was closed Dr. Chapman came to the rostrum and in a few moments announced his hymn. The audience sang with the spirit and understanding. The Doctor then prayed an earnest prayer. After the prayer another hymn was called for, and Miss Cordie Wilkerson, the organist, was ready as usual, and began at once, with Rev. J. B. Gober leading. The Doctor's sermon was edifying. It will be remembered a long time. The sermon was followed by the sacrament. The pulpit was occupied by Bro. Hopkins, at 3 o'clock p. m. He comes up every once in a while from Sweetwater and preaches to us at Roscoe. It is useless to say all like him. At 8 p. m. the Doctor preached an excellent sermon. With Bro. N. H. Howell's foresight Rogers got the third Quarterly Conference. Rogers is expecting a great time at the third and Roscoe is especially invited. The camp-meeting will be at the same place it was held last year. All the people on the work should be on the ground Saturday before the first Sunday in August, for we will run the meeting only eight days. I'll ask all to pray and fast Friday before.

The languor so common at this season is due to impoverished blood. Hood's Sarsaparilla cures it by enriching the blood.

North Texas Conference.

DEXTER.

H. B. Johnson, May 19: We were happily surprised last night with the young people and some older ones of Dexter, who gave us an old-time pounding. It consisted of all kinds of eatables, writing paper, neckties, money and many good wishes. For these tokens of kindness we feel very grateful, and trust we may ever retain the confidence which now seems to exist. We had a good time last Sunday at Riverside. The people brought dinner and we had two services. We preached to the children in the evening. The Dexter Circuit is making some advancement along all lines, and we hope to do great good yet. Our first protracted meeting will begin on the first day of July. Pray for us.

BAILEY.

W. B. Bayless, May 17: Bailey was made half station at the last conference. We have a good work in many respects. Our people are generous, kind and clever. Some religion among us. I think this is one of the best charges I have ever served. I have been here two years this fall. I wish

I could stay with some of these people forever. Our stay has been very pleasant in almost every respect. Some little to mar our peace last year, but now everything is looking better. Not many days ago we had one of the poundings of which many of the brethren write. I think it was in due and ancient form. The ladies at Pleasant View came to the parsonage with a picnic dinner, spread it upon the parsonage table. The children did not understand just how it was at first, but now they are looking for the Pleasant View ladies every day. See? Well, they brought us about as substantial a pounding in the grocery line as you could think of. Everything that we needed and some money. God bless these good angels who brought these things, and also those who donated to the same who could not attend the parsonage-pounding. If I don't get off to Spain nor nowhere else I hope to be here in days yet to come. Our Sunday-schools are doing very well indeed except one. Hope it will be better soon. We are hoping and praying for a sweeping revival all around our district and conference.

Texas Conference.

FULSHEAR.

B. J. Guess, May 16: We observed Children's Day here yesterday. A large attendance, a well-rendered programme, a gracious day. Brookshire, Patterson and Foster were all represented. Dr. R. L. Harris, the father and leader of the Fulshear Church, was in his glory. In fact, we were all glad-hearted, for the Heavenly Father was in our midst.

PERSONVILLE.

Geo. R. Ray, May 19: Our second Quarterly Conference, which was held at this place Monday and Tuesday, was a gracious time. Two young men were converted and eleven received into the Church. Bro. LeClere, our presiding elder, came to us on Monday and preached four times, with power, though we are all of the most weak, yet the Lord has blessed our labors more this year than ever, so we take courage and push forward. Our new subscribers are well pleased with the Advocate.

No SAFER OR MORE EFFICACIOUS REMEDY can be had for Coughs, or any trouble of the throat, than "Broun's Bronchial Troches."

East Texas Conference.

APPLEBY MISSION.

John W. Goodwin, May 14: We have had "Children's Day" services at every Sunday appointment and have taken collection as follows: Douglass, 80 cents; Appleby, \$1.30; North Street, \$2.05; Lina Flat, 30 cents; Pine Grove, 70 cents. At North Street we used the programme published by our Publishing House, and the occasion was one of pleasure and profit to the young people. We are getting along pretty well on Appleby Mission this year. An order has been given for lumber to build a church at Lina Flat, and subscription has been raised to buy the material for one at Red Oak. We expect to begin to raise both by the time the people can turn loose their crops. Through the efforts of the Woman's Parsonage and Home Mission Society we are going to cell and paper the church house at North Street. The people are taking good care of the preacher and his wife, pounding us a little at a time whenever they think we need it. We are working, praying and hoping for a profitable year in the Lord.

HOW ONE OF OUR LADY READERS MAKES A GOOD LIVING.

I have noticed the different ways in which some of your readers have been making money, and I wish now to give my experience. I am selling Bairds Non-Alcoholic Flavoring Powders, never making less than \$3 a day, and I oftentimes clear over \$5. These powders are much cheaper than the liquids and they go twice as far. From one to eight different flavors can be sold at most every house for flavoring ice cream, custards, cakes, candies, etc., and they give to any delicacy in which they are put that richness of flavor so common to the fruits and flowers they represent. Guaranteed to be perfectly healthful. I have not any trouble selling them, as everyone who sees them tried buys them. By writing to W. H. Baird & Co., Station A, Pittsburg, Pa., they will give you full particulars and give you a start. I give my experience, hoping that others who are in need of employment can do as well as I have.—Lizzie K—

Atheistic law is a full-grown orphan lost in the woods.

Prairie Lea, Texas, May 10, 1898. Messrs. Parlin & Orendorff Co., Dallas, Texas.

Gentlemen—The New Continental Mower bought of you this spring is a daisy, does its work perfectly, runs lightly, and does not heat in running. Two 14½-hand mules do good work in heavy oats. We are well pleased with it. Also, the blade Grinder bought of you does its work finely. Yours truly, (Signed) W. N. M. KINNEY & SONS.

War's terrors failed to alarm students of the New England Conservatory of Music. Although the last term of the school year opened almost on the day when war began, with its incidental excitement and gruesome rumors not a single student took occasion to leave on that account. The study of music as arranged at this great institution is so fascinating and practical that few students will tolerate any interruption of their studies, and year by year, as the Conservatory opens up higher and more attractive courses, this feeling becomes stronger.

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IMPORTANT.

All communications intended for Our Homes should be addressed to Miss Emily M. Allen until further notice is given.

OUR HOMES.

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DISTRICT MEETING.

District meeting of the Woman's Parsonage and Home Mission Society, Dallas District, Plano, June 3-6, 1898:

PROGRAMME.

Friday, June 3, afternoon service; consecration 3 p. m., 15 minutes mothers' meeting.

- 1. Come let us live with and for our children, led by Mrs. J. W. Rowlett; 20 minutes discussion.
2. How shall our children spend the Sabbath? led by Mrs. Cason; 20 minutes discussion.
3. What shall our children read? led by Mrs. C. B. Gillespie; 20 minutes discussion.

District Secretary's address. Reading Course, Mrs. L. P. Smith. Loan Funds, Mrs. Viola Hunt.

Saturday, June 4, 9:30 a. m., devotional exercises. Business session. Reports of delegates.

AFTERNOON SESSION.

Discussion of new constitution. Committee work.

- Saturday, 8 p. m.: 1. Devotional exercises. 2. Reports of committees. 3. Systematic giving. 4. Parsonages, Mrs. F. Schimpfpenig. 5. Connectional work.

Sunday, 11 a. m., sermon by Rev. L. M. Broyles.

Sunday, 8 p. m., devotional exercises. Subject: "Home Missions."

- 1. Jail work, Mrs. Baldwin. 2. Cottage prayer-meetings and house to house visiting, Mrs. Ragsdale. 3. Boxes of supplies, Mrs. W. C. Young. 4. Rescue work, Mrs. Rankin and Mrs. W. H. Johnson.

Delegates will please send their names (and state on what train they will arrive) to Mrs. J. H. Bowman, Plano, Texas.

MRS. R. M. POWERS, District Secretary, Dallas, Texas.

ANNOUNCEMENT.

The twentieth annual meeting of the Woman's Board of Foreign Missions will be held in Greensboro, N. C., beginning on Thursday, June 2, 1898.

MRS. S. C. TRUEHEART, Sec'y.

NOTICE.

The members of the Woman's Foreign Missionary Society are earnestly requested to observe Friday, May 27, as a day of fasting and prayer.

MRS. M. D. WIGHTMAN, Pres.

NOTICE.

The annual meeting of the Woman's Parsonage Missionary Society of the Texas Conference will be held in Austin, Texas, June 21.

MRS. H. M. KIRBY, Pres. Tenth St. Church Aux. Austin, Texas.

THE BEGINNING OF MISS WILLARD'S WORK.

This letter was written to Miss Francis Baker by Miss Frances E. Willard, in reply to the question which is so fully answered:

"You ask 'what were my associations with the work of the W. F. M. Society?'"

"When I returned from Europe in September, 1870, I found our Methodist women had organized for missionary purposes and was glad exceedingly because in Egypt, Palestine, Turkey, Greece and Bulgaria I had met missionaries, visited their stations, inspected their schools, etc., and had felt so greatly interested in their work that I had more than 'half a mind' to stay with them. Indeed, at Beirut I was invited to remain and would have done so but for my dear mother 'alone in the house' at Evanston. The first invitation that came to me to speak, so far as I can now recall, was from

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

the ladies of the Congregational Church in my own village. I wrote out a plan for woman's missionary work in Palestine, entitled 'A New Crusade,' and read it with its accounts of my observations in that country with a plea for the evangelization of 'The land of Mary by the happy Marys of the West.' I remember how the paper trembled in my hands as I read. Soon after I was invited to repeat this address in Chicago at Centenary M. E. Church for the society there. I think Mrs. Mary B. Hitt, your own accomplished president, was my hostess on this and several subsequent occasions, both of us speaking (or reading) at the same meetings. I think that thirty times, at least, I gave that talk (reading it every time!) in Chicago and the suburbs, until it was quite familiar to our people. I also wrote to missionary leaders, urging that women be allowed to combine their efforts for the evangelization of that little 'hill country' of Palestine 'over whose acres walked those blessed feet which 1800 years ago were nailed for our advantage to the bitter cross.' I pleaded for this because Christ was the best friend that women ever knew, and their sentiment would be aroused by such a possibility as winning back to Him the almost heathen land where now women are so degraded. Its small dimensions and population were dwelt upon and the possibility of fulfilling the prophesy of 'a nation born in a day,' in the very land where it was made, was held up as conducing to arouse the women of America to such deeds of daring as would redeem in a single generation the country in which, of all on earth, Christendom feels deepest interest. But it was another sort of 'crusade' to which my life was appointed.

"The good brethren who were 'at the head' replied that the idea was 'altogether impracticable' and, besides, the Presbyterians had a pre-emption claim on Palestine.

I am often impressed by the different ways in which different persons are affected by sorrows. Some seem to have no rallying power after a great affliction; the wound never heals. On the other hand, trials that consume some persons only kindle others into greater exertions. "This financial gale has carried away all your spars, and swept your decks." I once wrote to an eminent Christian merchant after his bankruptcy, "but you have got enough grace stowed away in your hold to make you rich to all eternity." The brave servant of Christ repaired damages, resumed business, rallied his friends, and "at evening time it was light." Smitten down he was not destroyed.—Rev. Dr. T. L. Cuyler.

For Nervous Exhaustion. Use Horsford's Acid Phosphate.

Dr. J. T. ALTMAN, Nashville, Tenn., says: "I find it a most valuable agent in atonic dyspepsia and nervous exhaustion occurring in active brain workers."

MY MOTHER.

The hearth-stone is vacant, the homestead is dear, The loved one is gone who on earth was most dear; Her voice is now silent, her work is all done; But her life of rejoicing is just now begun. I am lonely without thee, but death hath no power To sever our spirits for even one hour: The body may molder, the spirit may fly Up to the mansions of glory on high;

Yet there is a union as sweet and as near As ever existed while e'en thou wast here; That union of spirit-life Jesus hath given To all the dear saints on our earth and in heaven.

O, mother! I love thee, thy teaching I love, I love thy devotion so like that above, I love our heart-union which nothing can sever: I have loved thee on earth and I'll love thee forever. ANONYMOUS.

INVOCATION TO DEATH.

Come sleep, come rest, why this is death sleep. In the grave this body he will hide and keep. This form in forgetfulness he will steep; No more suffering, no more tears to weep; But the soul, the soul, how will it sleep? Will he hide it, too, in oblivion deep? No more gladness, no joys to reap. O, who can tell Of heaven and hell. Wherein the hereafter the soul shall dwell? Is it here in this world? Is it there in some other world? Is it anywhere in the vastness of space? Who can by true insistence And firm persistence Point out the state And locate the place Where the soul of man shall dwell Through an era of ages forever and forever?

Come life, come rest, let death relate That this body to dust is decreed by fate; That an ugly worm from its torpid state Bursts forth its form in beauteous form create. And soars aloft in the air with its mate To the soul of man shall sooner or late Claim its perfection of beauty's estate. And rise to dwell with the pure and great; As the sages foretold All shall be well In the grand formation Of a new creation And the full transformation From death unto life. To a state where all things are pure, To a place where peace is secure, Where the beautiful, good and true endure Through an era of ages forever and forever.

CREDO.

Wherever the Father God may be There his children, happy and free, Shall with him forever abide. There, face to face, with him they shall see His infinite perfection of love to be A full, free, flowing tide Through an era of ages forever and forever. ELYAF.

A Friend's Suggestion.

"I have long been troubled with eczema. I was almost ready to give up in despair when a friend suggested Hood's Sarsaparilla. I gladly thank my friend for his suggestion, for I began taking Hood's Sarsaparilla and to-day I am in better health than for years."—S. A. COLLIN, Dover, Arkansas.

HOOD'S PILLS cure all liver ills. Mailed for 25c; by C. I. Hood & Co., Lowell, Mass. PERSONAL.

Only a good man can see good things in others.

We have received from Mr. W. G. Scarff, of Dallas, a magnificent set of books, entitled "A Comprehensive History of Texas from 1685 to 1897." It is in two massive volumes and contains nearly 1800 pages. Texas has a history peculiar to herself. Many portions of it read like romance. It embodies the account of struggles, hardships, self-denials and exhibitions of heroism incident to pioneer life, while out of all these it records the progress, development and maturity of a great State, with a civilization and institutions the equal of any in our great Union. To go back over the pages of this wonderful history and study the great issues and facts underlying the foundation and entering into the structure of our commonwealth is an education within itself. A complete and well digested history of Texas from the beginning of her career on down to the present day without disparaging the many attempts in this line by a number of excellent authors has been a long felt need of our time. The work before us meets in every particular this urgent demand. It covers the whole ground, and successfully puts before the present generation everything of special and general interest in the way of historic material necessary to a thorough understanding of the State in which we live. Its domestic, its social, its moral, its religious, its civic and its intellectual growth and development in all of their aspects and stages come in consecutive review before the reader. The men and the women who have given their lives as a sacrifice to bring Texas up to her present state of growth and perfection are all here before us as familiar figures. The basis of the work is the "History of Texas," written by Judge Yokum, covering the periods from 1685 to 1845. This early history, as far as it goes, is par excellence; but the distinguished author did not live to complete the whole of his undertaking. Beginning with the date where this work ends Mr. Scarff, aided by Mr. Dudley G. Wooten, takes up the thread of the history and brings it on down to 1897. These learned gentlemen have called to their assistance some of the finest literary talent in the State, who have contributed special chapters on given topics, among whom are found such names as Hon. Guy M. Bryan, Hon. Seth Shepard, Hon. Dudley G. Wooten, Gov. O. M. Roberts, the late Gen. Sam Bell Maxey, and a host of others conversant with Texas history. Many of them were eye-witnesses of the occurrences recorded. Others of them have had access to the best and most authentic sources of materials for their work, and the result is the completest and most valuable history of Texas ever produced. Mr. Scarff and his collaborators have brought the present and future generations of this commonwealth their lasting obligation to them for this magnificent production. It ought to be in every household, and its pages ought to be read and studied by every citizen of the State. It contains over 600 half-tone illustrations. These are so perfectly executed that they constitute a work of art and are alone well worth the price of the entire work. This great work will be handled by the Texas History Co., Dallas, Texas.

UNANSWERED LETTERS

- May 12.—R. M. Morris, subs. J. A. Black, sub. C. W. Perkins, sub. Jas. A. King, sub.
May 13.—E. G. Hocutt, sub. A. B. Roberts, sub. J. C. Wilson, sub. W. J. Johnson, sub. Marion Mills, sub.
May 14.—A. A. Kidd, sub. A. T. Culbertson, has attention. D. T. Brown, sub. J. C. Weaver, sub. C. R. Wright, sub.
May 17.—C. B. Carter, sub. Samuel Weaver, sub.
May 18.—J. N. Hunter, sub. C. S. Cameron, sub. L. W. Carlton, sub. W. B.

FACE ON FIRE

I had Eczema of the scalp, itchy kind seven years. I thought my face and arms were afire. My face was full of large white scales, and my head was full of sores. I was ashamed to go in company. I took five bottles of CUTICURA RESOLVENT, washed with CUTICURA SOAP, put on CUTICURA (ointment), and found great relief instantly, and got a clean face again, thanks to CUTICURA.

VALENTINE EGNER, March 7, 1898. 108 Stagg St., Brooklyn, N. Y.

SWIFT CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle anointings with CUTICURA (ointment), purest of emollient skin cures, mild doses of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures.

Sold throughout the world. POTTER DRUG AND CHEM. CO., Prop., Boston. How to Cure Skin Diseases, free.

- McKeown, sub. J. F. Archer, sub. T. B. Vinson, sub.
May 19.—J. T. McClure, change made. M. S. Gardner, sub. W. O. Shugart, sub. A. T. Culbertson, has attention.
May 20.—R. B. Bonner, has attention. C. C. Williams, sub. H. G. Williams, sub. W. R. Campbell, sub.
May 21.—New Harris, sub. J. Kilgore, sub. J. N. Hunter, sub. P. A. Edwards, sub. W. C. Hilburn, sub.
May 23, 24.—C. V. Oswalt, sub. C. Rowland, sub. Albert Little, sub. J. L. Massey, sub. E. C. Hicks, sub. J. P. Massey, sub. M. S. Hotchkiss, sub. A. W. Wilson, sub. B. H. Passmore, sub.
May 25.—W. J. Johnson, sub. S. J. Rucker, sub. J. D. Hendrickson, sub. D. A. Williams, sub. C. B. Smith, sub. G. S. Slover, ok. J. F. Archer, change.

Clarendon District—Third Round.

- Clarendon sta. June 4, 5
Dist. League Conf. at Clarendon, June 10-12
Wellington mis. at Campbells, June 18, 19
Clarendon mis. at Webster's ch. June 25, 26
Memphis cir. at Memphis, July 9, 10
Childress mis. at Gypsum, July 16, 17
Silverton and Tulla, at Wright 3 p. m.
July 22
Plainview cir. at Pierce's S. H., July 23, 24
Floyd mis. at Lockney, 3 p. m., July 27
Matador mis. at Cottonwood, July 29, 31
Canyon City cir. at Canyon City, Aug. 6, 7
Amarillo sta. 8:45 p. m., Aug. 6, 7
Claude and Goodnight, at G., Aug. 13, 14
Amarillo cir. at Paulsboro, 3 p. m., Aug. 18
Higgins' mis. at Paulsboro, Aug. 20, 21
Canadian and Mobeetie, 3 p. m., Aug. 23
R. A. Hall, P. E.

San Angelo District—Third Round.

- Milburn cir. at Richland Spgs., May 21, 22
Pontotoc cir. at San Fernando, May 28, 29
Brady cir. at Brady, June 1, 2
Paint Rock & Menard, at Lipan, June 18, 19
Mason cir. at Bethel, June 25, 26
Sonora and Ozona, at Colorado, July 2, 3
Sherwood cir. at Christoval, July 9, 10
San Angelo sta. at San Angelo, July 15, 17
Sterling City cir. at Water V'y., July 23, 24
Junction City cir. at Long M'n., July 29, 31
J. A. Baker, P. E.

A TEXAS WONDER.

Hall's Great Discovery.

One bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, weak and lame back, rheumatism, and all irregularities of the kidney and bladder in both men and women. Also regulates bladder trouble of children. If not sold by your druggist, will be sent by mail on receipt of \$1.00. One small bottle is two months' treatment and will cure any case above mentioned. Send for Texas testimonials.

Ennis, Texas, Sept., 1896.—Mr. E. W. Hall, Waco: Dear Sir—Six years ago the 10th of June I was stricken down with diabetic kidney trouble; then after awhile it ran into gravel trouble, and then back to diabetes and bladder affection. I began your great remedy in April, this year, and had I used it regularly I think I could have passed a critical examination for any life insurance company. I consider your remedy the safest, quickest and cheapest of all now on the market.

Respectfully, CYRUS T. HOGAN. E. W. Hall, sole proprietor, box 218, Waco, Texas. Sold by Texas druggists.

MARRIAGE NOTICES.

- At Cottonwood School-house, about three miles east of Dublin, Texas, on April 27, 1898, Prof. C. E. Clark and Miss Ella Kennedy, Rev. W. H. Matthews officiating.
At the Methodist Church in Valley Mills, Texas, at 8:30 p. m., April 4, 1898, Mr. J. H. Kincaid and Miss Winnie Congor, Rev. T. B. Hilburn officiating.
At the Methodist Church in Valley Mills, Texas, at 8:45 p. m., May 22, 1898, Mr. J. S. Pool and Miss Mollie O. Toland, Rev. T. B. Hilburn officiating.
At the residence of the bride's father, Mr. Thomas Northcott, on May 18, 1898, at 8:30 p. m., Mr. F. L. Andrews and Miss Lillian Northcott, near Science, Hall, Hays County, Texas, Rev. W. O. Shugart officiating.
At the residence of the bride's father in Bowie, Texas, May 13, 1898 Mr. John S. Eagle and Miss Anna Barbara Dockery, Rev. J. A. Wyatt officiating.
At Rockdale, Texas, May 15, 1898, Mr. J. W. Garner and Miss Fannie Lou Bonds, Rev. Fred L. Allen officiating.
At the residence of Rev. A. L. Gribble, April 24, 1898, Mr. D. W. Kerr and Miss Mollie Ousley, all of Collin County, Texas; Rev. A. L. Gribble officiating.

SUBJECT FOR LEAGUE—EASTER, THANKSGIVING, AND THE REASONS FOR IT.

(Continued from third page.)

his universe, counting his shining worlds as a shepherd his flock, found one had gone astray. How He stripped himself of his glory; passed out into the desert of our mortal time and space; sought and found the lost, carrying it through this riven tomb, up the shining pathway, to His celestial fold again, a world redeemed and saved. Therefore it is not strange that all the angelic hosts should worship with us to-day at the open grave of Him who is the resurrection and the life.

C. H. J.

ONE LORD, ONE FAITH, ONE BAPTISM.

Ephesians 4:5.

Nowhere in the Bible do the Divine writers attempt to prove the existence of God. The "heavens declare the glory of God, and the firmament sheweth his handiwork," both to Jew and Gentile. Paul was the apostle to the Gentiles. All of the Churches organized by Paul, the Gentile membership predominated. All of his epistles (except Hebrews) were addressed to these Gentile Churches. We find the blessed truths contained in the above passage of Scripture running through all of Paul's epistles. Though different terms are used to express the same "essential truths," the Scriptures are so pointed against polytheism because men have been so prone to it. It was the besetting sin of the Jews. It caused more persecution and killing of the prophets than all other sins. It has caused the divine Being more trouble in the controlling of the Jews, and stood out so prominently as an obstacle between God and his people, that he could not recognize them. As the true idea of God faded from their minds, they deified the powers of nature and worshiped the best of heaven. The Scriptures are too full of instances like the above to enter into detail. Hero worship. "In Athens, they used to say, it was easier to find a god than a man."

Isaiah represents Jehovah as saying, "I am the first, and I am the last, and besides me there is no God. Is there a God besides me? Yea, there is no God; I know not any" (Isa. 44:6-8). Paul says, "We know that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things (I Cor. 8:4-6.)"

Among the Gentiles there were various forms of idolatry. In their forsaking idolatry and accepting Christ by faith, they often lapsed back in idolatry's seductive ways. Paul writing to the Ephesian Church recognized this great spiritual truth: One Lord, one faith, one baptism, one divine system of religion, proposing the same objects to the faith of all. In verse 4, "There is one body." There can be but one process of being inducted into this "one body." This all in contradistinction of their various forms of idolatrous worship. Paul, in I Cor. 12:13: "For by our spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." So God has but one way to save all nations—Jews and Gentiles: faith in our Lord Jesus Christ, and the gift of the Holy Spirit in the pardon of all of our sins. Hear him in Col. 2:11, 12: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead." Notice the expressions, "Circumcision made without hands," "Circumcision of Christ," "buried with him in baptism," not in water, but in Christ; "for ye are dead, and your life is hid with Christ in God" (Col. 3:3); "for ye are all the children of God by faith in Jesus Christ; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:26-28). So we might quote from other epistles. Let us look at some of the effects of this "one baptism" as we find them in God's word. This one baptism produces "death"—"buried with him by baptism into death." (Rom. 6:4). Now does water baptism produce death? If so, it must be either the death of the body or the death of the soul "unto sin." If we say the death of the former, then the body must be drowned; if the latter, then water will supersede the blood of Christ and the Spirit's influence. "Without shedding of blood is no remission." (Heb. 9:22).

This one baptism enables us to "walk

in newness of life." "Even so we also of his resurrection," (Rom. 6:5). This "one baptism" crucifies our "old man" (carnal nature) with Christ (Rom. 6:6). This "one baptism" destroys "the body of sin" (Rom. 6:6). This "one baptism" releases us from the service of sin; that henceforth we should not serve sin (Rom. 6:6). This "one baptism" produces the circumcision of the heart, should walk in newness of life." (Rom. 6:4). This "one baptism" so plants us in "the likeness of Christ's death" as to cause us to be in "the likeness." "Ye are circumcised with the circumcision made without hands" (Col. 2:11). This "one baptism" puts off the body of the sins of the flesh by the circumcision of Christ (Col. 2:11). By this "one baptism" we are raised "through the faith of the operation of God" (Col. 2:12). In this "one baptism" we are "quickened together with Christ, and we gain the forgiveness of all our trespasses" (Col. 2:13). When did all of the above results take place? When you received the baptism of the Holy Spirit. When did you receive the baptism of the Holy Spirit? When you were regenerated. Who, or what, can regenerate the soul of man but the Holy Spirit? If the above is correct, then "keep the unity of the Spirit in the bond of peace" (Eph. 4:3). This is the practical lesson he is enforcing, and he urges on it on the ground of a sevenfold unity which pervades the Christian system—a golden chain which links mankind on to the throne of God. "One body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism" and "one God," "therefore, keep the unity of the Spirit in the bond of peace." O Lord, hasten the day when we may realize the truthfulness of thy Word.

W. J. LEMONS.

Liberty Hill, Texas.

REV. ROBERT SMITH FINLEY, D. D.

Another veteran of the cross has fallen on sleep. Another of the old vanguard has been called from duty to reward—from labor to rest. The rank is thin, and thinning fast. With Wesley they sing,

"Our company before is gone,
And we are left alone."

With each ascending one we feel constrained to exclaim, as did Elisha to Elijah, "My father, my father, the chariot of Israel and horsemen thereof." Let us love and revere them while living, and cherish their recollection when gone. Like a broken alabaster box of precious ointment, may the fragrance of their memory abide with us. In the death of Dr. Finley a great man in our Israel has fallen. He was among the prominent preachers of his day, and has left upon his Church an indelible impress for good. To paraphrase a little we may say that under his ministry,

"Many souls in glory now were fed
and feasted here,
While many more still on the way that
glory too shall share."

Robert Smith Finley, son of James and Keziah Finley, was born in Jefferson County, Alabama, February 28, 1816, but was principally reared in Green County. He was the sixth son of a family of six sons and four daughters. In a brief autobiography that I have before me he says of his father that "he was a man of fine sense and mature judgment;" and of his mother that "she was a true wife and faithful mother." His early educational and religious advantages were quite meager, but he became a man of broad information and extensive reading. His wife, who enjoyed superior educational advantages for her day and sex, was quite helpful to her husband in his literary achievements. From his own pen we learn that his father was well advanced in years before the introduction of religion into the family. The diary recites that an older brother of the subject of this sketch, Hugh Montgomery Finley, was converted at a camp-meeting and became a missionary to the family, leading all to Christ and into the Church. This brother soon after became a most promising preacher, but died early. Dr. Finley was converted in the fifteenth year of his age. In his twentieth year was licensed to preach, and the same year, 1836, entered the Alabama Conference of the M. E. Church—ten years before the formal organization of the M. E. Church, South—with which he became identified from its inception. Before he had his license to preach and credentials for deacon's and elder's orders, all well preserved, but somewhat faded from the lapse of three score years. The license to preach, under date of June 10, 1836, bears to the writer the familiar signature of Asbury H. Shanks, an eminent minister and lawyer, as he knew him on his first pastoral charge at Rusk. The deacon's orders are

signed by Bishop Thomas A. Morris, January 6, 1839; the elder's orders bear the familiar signature of Bishop James O. Andrew, whose name is affixed to the ordination papers of the writer, and among the last ever issued from his hand, as he retired from the active duties of the episcopacy the following spring, April, 1866. Dr. Finley was a man of fine physique, nearly six feet in height, of symmetrical build, weighing about 170 pounds, with a clarion voice, and passionately fond of singing and preaching. He was a man of easy, dignified manner and flowing speech, rising to the sublime and reveling in a flame of gospel light and power. His preaching was topical rather than exegetical. A man of ardent temperament, warm, personal friendships, but not universal in his attachments. For eighteen years he served in the Alabama Conference, filling prominent positions. In that conference he was associated with H. N. McTyeire and J. C. Keener, afterwards Bishops; also T. O. Summers and P. P. Neely. In 1854 he was transferred to the East Texas Conference, and in this conference he served to the time of his death, excepting three years in the Trinity—now North Texas—Conference, and a few years during and immediately after the war, when he had no pastoral charge, and one year was local. In his conference he was ever a conspicuous figure, guiding in its deliberations and filling the most important charges as presiding elder of Palestine, Rusk, Marshall and Tyler Districts, and pastor of Palestine, Marshall, Jefferson and Tyler Stations. His diary shows that he took charge of the Marshall Station in 1869, and was confronted with a debt on the church of \$7000 and a judgment, exposing it to immediate sale. On the first Sunday after his arrival he presented the matter to his charge, raising \$5000 of the indebtedness, and the balance soon after; this, too, under the prostrate conditions resulting from the recent war. The liquidation of the church debt was followed by a gracious revival of religion, resulting in eighty accessions to the Church. The next year he was stationed at Jefferson, then the leading city of the State, with a population of over 15,000 and a church that paid \$2190 to the pastor. This year he added 150 members to the Church, and many others the two following years. The writer had known him in 1860 as his first presiding elder. How tender, loving, kind he was. How kindly he entertained me in his own country home, with his large and interesting group of children about him. How they could sing the camp-meeting songs of that day, and dear Sister Finley meantime looking well to the "ways of her house" and comfort of her guests. But in 1871, much to my embarrassment, I sustained to him the relation of presiding elder whilst he served the Jefferson Station. Because of these tender, sacred relations, but more especially because that under his ministry my dear wife was led to Christ and his Church, his name will ever be a household word in our family—ointment poured forth. Such a life cannot and should not be compassed in a brief obituary notice; it is deserving of more extended mention, but journalistic propriety demands that we compress in as few words as possible further notice of this remarkably long and useful life. The high regard in which Dr. Finley was held by his Church and conference is not only to be seen in the prominent charges served by him, but in the title and offices of honor and distinction conferred upon him. Three times he represented his Church and conference in the General Confer-

ence; was President of the Joint Board of Publication of the Texas Christian Advocate, an associate editor and able contributor to its columns; was President of the Board of Curators of the Southwestern University, and from this institution received the well-deserved degree of Doctor of Divinity. Rich and ripe in years, in honors, in grace, and in usefulness, he followed in quick succession to the glory world his companion and counterpart, the helpmeet and stay of his life, who, under God, was largely the secret of his success and usefulness. Of her let him speak for himself, in his just estimate of her worth: "I have never doubted that God, in answer to prayer, gave me Mary Hawkins Cole to be my wife. If my career of forty-four years in the ministry (at the time of that writing, but over sixty at the time of their deaths occurring just fifty-one days apart) has been successful, much of the credit is due her. Her fine, cultivated mind, financial skill, untiring industry, profound piety, and never-failing devotion to her husband and his ministerial work, made home a paradise and labor recreation." He further adds: "Our religion has been an undergirding arm of power, on which we have leaned and found comfort and safety." On the 21st of August last they celebrated the sixtieth anniversary of their marriage—their "ruby wedding." United in life, they were not long separated in death. On the 5th of last March she entered into rest, and with impressive services and loving hands was laid away in the Tyler Cemetery. The stricken husband was brought by his son, Judge N. W. Finley, to his home in Dallas, where he received every kindly attention that love could bestow. To the writer and his wife it was a privilege and benediction to visit their venerated friend in his closing days. Bowed under his recent sorrow, when told that the separation would not be long, he said, with much emotion: "And I don't care how short it shall be." The most precious season was in having prayer with him, when, not as aforesaid, but with faint voice, flushed cheek and streaming eyes, he once more gave vent to his old-time familiar note of triumph, "Hallelujah!" which had so often rung out in his extatic moods, and with electric effect upon his congregations. In a few days he entered the sleep of death, terminating his eventful life on the 25th of April, 1898, and was carried by his children to Tyler for interment, and with imposing and impressive services, in which the pastor, B. H. Greathouse, Bros. Mitchell, Timmons, Fowler and Irving (of the C. P. Church) participated, he was affectionately laid to rest beside his loving, faithful wife. And well may we say,

"Servant of God, well done,
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

In his last illness he was attended by many ministerial brethren, Bros. Rankin, Hughes, Thompson, Cummins, the writer and other friends and members of his immediate family. He leaves eight children and about seventy-five grand and great-grandchildren, with a legacy, not of gold, but, what is far better, a good name, well-spent life and bright hope of heaven. It was his joy to see his children all settled in life—some filling conspicuous positions and all striving for heaven. May the ascended patriarch draw Godward and heavenward his numerous family and friends.

JOHN H. McLEAN.

Dallas, Texas.

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BISHOPS' ADDRESS.

[By an oversight in the composition room of the Advocate a part of the Bishop's Address was omitted from the issue of May 12. The break will be found on second column, ninth page, of that issue, under the caption, "The Time." We, therefore, reprint enough of the address to make connection with that portion which was omitted.]

THE TIME.

The time of this General Conference, the last of the nineteenth century, is equally suggestive. In comparison with this, all preceding centuries are tame in adventure and achievement. In this century the world's progress is marked by strides hitherto unknown. Advances in science and in the arts of civilization have modified and almost transformed social and industrial, and even religious activities. Nature has disclosed her secrets to inquisitive research as never before in human history. Discovery and invention are discriminating and subordinating the subtle forces of nature to the uses of man with extraordinary rapidity. It is difficult to realize that the cotton gin and the lucifer match, and steam navigation and railroading, and the knitting machine and the sewing machine, and photography and telegraphy, and the telephone and the phonograph, and the typewriter and nameless contrivances for human convenience and economy, as by magic, have sprung up within the century—labor-saving time-saving, space-obliterating processes, revolutionizing the industries, the productions, the travel, the commerce of nations, and bringing the ends of the earth into closest proximity and into daily and even hourly intercommunication and dependence. What the next century will disclose, even human credulity ventures not to conjecture. Surely the world is moving, and God is disencumbering and equipping it for progress. It is an inspiration to live in such an age. How can the Church fail to expect and to claim the approach, if not the actual advent, of that prophetic period of wheels within wheels moving and instinct with life, when nations are to be born in a day, and the heathen are to be given to God's Son for an inheritance and the uttermost parts of the earth for a possession?

This rapid glance at the progress of events enables us more clearly to see the wisdom and forecast of our fathers in providing for a quadrennial session of our Methodism, that we may take our bearings, inspect the field, adjust and modify and adapt the machinery of Methodism to altered conditions and thus keep pace with the bewildering innovations and developments of the centuries.

Standing on the summit of this unparalleled century and casting our glance forward into the next, pregnant with untold possibilities, this General Conference is confronted with extraordinary opportunities, and, therefore, with momentous responsibilities. God help us to be equal to the times in which we live, and guide us to perceive and to grasp the advantages within our reach!

In accordance with established custom, you will expect a brief review of the past, and especially of the last quadrennium, indicating the present status of the Church and the progress that has been made on its several distinct lines of work. The published records show that the work of evangelization, which has characterized our itinerant system, continues without abatement. Our preachers are as consecrated and faithful and efficient as at any period in our past history. While our venerable men who have long served the Church and adorned its pulpits are gradually and constantly disappearing from our ranks and passing to the Church triumphant, it is gratifying to know that their places are being supplied with young men of like spirit, whose scholastic and theological training fit them for the peculiar tests and demands of the times and give promise of a worthy and competent succession.

STATISTICS.

The statistical tables show for the present quadrennium the increase in the number of itinerant preachers to be 502, and of members 123,221. The present number of itinerant preachers is 5389, and of local preachers 285—a total of 11,674 preachers of 1,478,431 members. The aggregate value of our Church property of all kinds is estimated at a little over \$35,000,000, an increase of about \$2,000,000 within the quadrennium.

The records show that the Church is not receding, but advancing in its appointed work of evangelization and in the accumulation of means and agencies for still more rapid progress.

While self-gratulation is unbecoming, and the Church should never

cease to "hunger and thirst after righteousness" and pray earnestly, "Thy kingdom come" while there is yet one sinner to be saved, still there is occasion for devout thanksgiving for results already secured. Let us, then, take fresh courage, and, much and difficult as is the work yet undone, earnestly ask the Head of the Church to give us an intelligent zeal, a breadth of plan and an energy of faith commensurate with our increased facilities and the ample fields now laid open and made accessible to Christian enterprise.

SUNDAY-SCHOOLS.

It is a fact worthy of note that the modern Sunday-school began to take form about the same time that American Methodism was organized. Indeed, it was in 1784 that Robert Raikes's celebrated letter was written. That same year it was recorded in the Discipline of the Church: "What shall we do for the rising generation?" In part, the answer given was: "Where there are ten children whose parents are in society, meet them at least an hour every week." In 1788 a Sunday-school was taught in Hanover County, Virginia, in the residence of Thomas Crenshaw. In 1790 the Discipline urges specifically the establishment of Sunday-schools in or near the place of public worship and the appointment of "persons to teach gratis all that will attend and have a capacity to learn."

It is gratifying to know that this providential institution was thus early recognized by our Church, and that it has had an increasing interest and efficiency from the very beginning till now. The reports show that we have at present 14,188 schools, 104,135 teachers and 851,488 pupils—an increase within the quadrennium of 825 schools, 8459 teachers and 86,202 pupils—making a grand total now in our schools of 955,623, an increase of 94,661 since the last General Conference.

At your last session you provided for the preparation of a Sunday-school hymnal and a "special course of reading and study for Sunday-school teachers and advanced scholars." The hymnal was completed in March, 1897, and placed on sale, and within the first year over one hundred and fifty thousand copies of it were sold. This very popular hymnal was well advanced before the death of the late lamented Dr. W. D. Kirkland, chosen by you four years ago Sunday-school editor, and in reference to whom Dr. James Atkins, his successor, well says: "The department was ably conducted by him, both as to the scope of his plans and the details of their execution. The work which he did was so wisely and well done that it has left its permanent marks upon the advance of Sunday-school work within our communion."

The literature of the department has received important additions, both in its periodicals and libraries, the details of which will be reported to you by the editor. The total circulation of the periodicals has reached 1,075,500 copies, a gain within the quadrennium of 161,500 copies.

The seeds scattered in virgin soil are easiest of culture and yield the surest and amplest return.

Only second to that received by the children is the incidental blessing, both intellectual and spiritual, brought by the Sunday-school to that large number engaged in teaching. Both the teachers and the taught are reapers in this harvest. The wisest economy requires us to withhold nothing, either in money or effort, which the real interests of the department require.

THE EPWORTH LEAGUE.

The Epworth League, inaugurated in 1890, and formally and fully organized at your last session, intended mainly for those who have been trained in the Sunday-school and are fitted for a more advanced course of study in ecclesiastical polity and history and for their more formal induction into active work as an integral part of the Church, alike by the results attained and by the liabilities and possibilities involved, justifies and invites your patient and wisest deliberation. Especially its corporate unity with the Church is to be maintained and emphasized; and loyalty to its usages, forms and institutions is to be fostered. A wise parent seeks not to repress the vitality and activity of youth, but the rather to give judicious direction to its inherent forces, and render them tributary to the common in-

terests and honor of the family. And the highest quality of the young, that distinguished by the first and largest promise in the Decalogue, is a proper regard to the authority to which nature and providence have subjected them.

It is due to our Epworth Leaguers to record their loyalty to the Church and the efficient service rendered by them to meet legitimate and urgent local demands, and to the general Church along several lines of its aggressive work. The importance of wise leadership can be measured only by the vital forces and stupendous interests involved.

The experience of four years will probably suggest some modifications in its machinery. It is the opinion of some of its wisest adherents that its public assemblies should be strictly conformed to the organized divisions of our Church, rather than to geographical and political boundaries. This your wisdom will determine, as well as the value and expediency of great international gatherings, which have become common, though not anticipated and provided for by law. If these are to become a part of your policy, then it is important that the frequency, the constituency, the proper maintenance, and the legitimate prerogatives of such a body should be determined by competent authority.

The official tables show 3486 Leagues chartered, with 126,584 members.

"WE KNOW."

The inspired writers speak of "the common faith" and of those "that have obtained like precious faith with us," and "of the common salvation," thereby showing that the same means procures the same ends to all. Accordingly, they speak of certain knowledge held in common by all. While all may, and do, differ in gifts, grace and usefulness, yet all are possessors of this knowledge. In regard to these things the Christians confidently assert, "We know," thereby giving the lie to intidelity, and putting to shame and confusion the agnostic. For our comfort and edification, let us look at a few passages, whereby all of us, regardless of our minor differences, may say, "We know:"

"We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (I John 5:20). This is the foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:2). "We know that we are of God, and the whole world lieth in wickedness" (I John 5:19).

If it be asked, How do you know that you are in Him? we answer: "We

know that He abideth in us by the Spirit which He hath given unto us" (I John 3:24). And further, "We know that we have passed from death unto life, because we love the brethren (I John 3:14). And "We know that we love the children of God, when we love God, and keep his commandments" (I John 5:2).

Does a Christian sin? "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). "He that hath ears to hear, let him hear." What a grand, glorious and exalted state is that of regeneration! Brethren, don't underrate regeneration. Christ said: "Ye must be born again." Men have added. Have you been born again? If not, listen! "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And "If we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:15).

But "Ne'er think the victory won, Nor lay thine armor down; The work of faith will not be done Till thou obtain the crown."

"My brethren, count it all joy when ye fall into divers temptations" (James 1:2). For the present dispensations of God are not always known to us. He may often say to us: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). But "we know that all things work together for good to them that love God" (Rom. 8:28).

How about death? Seeing that "in Adam all die." "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). No wonder we can challenge death and the grave. "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

God never said anything in vain, and nothing unless it was absolutely necessary. Everything necessary to the salvation of man has been revealed to him. This we have in common. In the face of all this, how sad is the condition of the poor agnostic! But with all of the Christian's knowledge, we frankly admit that now "we know in part." "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (I Cor. 13:9, 12). CHAS. U. M'LARTY, Stoneham, Texas.

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SUBJECT FOR LEAGUE—EASTER, THANKS-GIVING, AND THE REASONS FOR IT.

(Continued from third page.)

his universe, counting his shining worlds as a shepherd his flock, found one had gone astray. How He stripped himself of his glory; passed out into the desert of our mortal time and space; sought and found the lost, carrying it through this riven tomb, up the shining pathway, to His celestial fold again, a world redeemed and saved. Therefore it is not strange that all the angelic hosts should worship with us to-day at the open grave of Him who is the resurrection and the life.

C. H. J.

ONE LORD, ONE FAITH, ONE BAPTISM.

Ephesians 4:5.

Nowhere in the Bible do the Divine writers attempt to prove the existence of God. The "heavens declare the glory of God, and the firmament sheweth his handiwork," both to Jew and Gentile. Paul was the apostle to the Gentiles. All of the Churches organized by Paul, the Gentile membership predominated. All of his epistles (except Hebrews) were addressed to these Gentile Churches. We find the blessed truths contained in the above passage of Scripture running through all of Paul's epistles. Though different terms are used to express the same "essential truths," the Scriptures are so pointed against polytheism because men have been so prone to it. It was the besetting sin of the Jews. It caused more persecution and killing of the prophets than all other sins. It has caused the divine Being more trouble in the controlling of the Jews, and stood out so prominently as an obstacle between God and his people, that he could not recognize them. As the true idea of God faded from their minds, they deified the powers of nature and worshiped the best of heaven. The Scriptures are too full of instances like the above to enter into detail. Hero worship. "In Athens, they used to say, it was easier to find a god than a man."

Isaiah represents Jehovah as saying, "I am the first, and I am the last, and besides me there is no God. Is there a God besides me? Yea, there is no God; I know not any" (Isa. 44:6-8). Paul says, We know that an idol is nothing in the world, and that there is none other God but one; for though there be that are called gods, whether in heaven or in earth (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things (I Cor. 8:4-6).

Among the Gentiles there were various forms of idolatry. In their forsaking idolatry and accepting Christ by faith, they often lapsed back in idolatry's seductive ways. Paul writing to the Ephesian Church recognized this great spiritual truth: One Lord, one faith, one baptism, one divine system of religion, proposing the same objects to the faith of all. In verse 4, "There is one body." There can be but one process of being inducted into this "one body." This all in contradistinction of their various forms of idolatrous worship. Paul, in I Cor. 12:13: "For by our spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." So God has but one way to save all nations—Jews and Gentiles: faith in our Lord Jesus Christ, and the gift of the Holy Spirit in the pardon of all of our sins. Hear him in Col. 2:11, 12: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ, buried with him in baptism, wherein also ye are risen with him through faith of the operation of God, who hath raised him from the dead." Notice the expressions, "Circumcision made without hands," "Circumcision of Christ," "buried with him in baptism," not in water, but in Christ; "for ye are dead, and your life is hid with Christ in God" (Col. 3:3); "for ye are all the children of God by faith in Jesus Christ; for as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." (Gal. 3:26-28). So we might quote from other epistles. Let us look at some of the effects of this "one baptism" as we find them in God's word. This one baptism produces "death"—"buried with him by baptism into death." (Rom. 6:4). Now does water baptism produce death? If so, it must be either the death of the body or the death of the soul "unto sin." If we say the death of the former, then the body must be drowned; if the latter, then water will supersede the blood of Christ and the Spirit's influence. "Without shedding of blood is no remission." (Heb. 9:22).

This one baptism enables us to "walk

in newness of life." "Even so we also of his resurrection." (Rom. 6:5). This "one baptism" crucifies our "old man" (carnal nature) with Christ (Rom. 6:6). This "one baptism" destroys "the body of sin" (Rom. 6:6). This "one baptism" releases us from the service of sin; that henceforth we should not serve sin (Rom. 6:6). This "one baptism" produces the circumcision of the heart, should walk in newness of life." (Rom. 6:4). This "one baptism" so plants us in "the likeness of Christ's death" as to cause us to be in "the likeness" "Ye are circumcised with the circumcision made without hands" (Col. 2:11). This "one baptism" puts off the body of the sins of the flesh by the circumcision of Christ (Col. 2:11). By this "one baptism" we are raised "through the faith of the operation of God" (Col. 2:12). In this "one baptism" we are "quickened together with Christ, and we gain the forgiveness of all our trespasses" (Col. 2:13). When did all of the above results take place? When you received the baptism of the Holy Spirit. When did you receive the baptism of the Holy Spirit? When you were regenerated. Who, or what, can regenerate the soul of man but the Holy Spirit? If the above is correct, then "keep the unity of the Spirit in the bond of peace" (Eph. 4:3). This is the practical lesson he is enforcing, and he urges on it on the ground of a sevenfold unity which pervades the Christian system—a golden chain which links mankind on to the throne of God. "One body," "one Spirit," "one hope," "one Lord," "one faith," "one baptism" and "one God;" "therefore, keep the unity of the Spirit in the bond of peace." O Lord, hasten the day when we may realize the truthfulness of thy Word.

W. J. LEMONS.

Liberty Hill, Texas.

REV. ROBERT SMITH FINLEY, D. D.

Another veteran of the cross has fallen on sleep. Another of the old vanguard has been called from duty to reward—from labor to rest. The rank is thin, and thinning fast. With Wesley they sing,

"Our company before is gone,
And we are left alone."

With each ascending one we feel constrained to exclaim, as did Elijah to Elijah, "My father, my father, the chariot of Israel and horsemen thereof." Let us love and revere them while living, and cherish their recollection when gone. Like a broken alabaster box of precious ointment, may the fragrance of their memory abide with us. In the death of Dr. Finley a great man in our Israel has fallen. He was among the prominent preachers of his day, and has left upon his Church an indelible impress for good. To paraphrase a little we may say that under his ministry,

"Many souls in glory now were fed
and feasted here,
While many more still on the way that
glory too shall share."

Robert Smith Finley, son of James and Keziah Finley, was born in Jefferson County, Alabama, February 28, 1816, but was principally reared in Green County. He was the sixth son of a family of six sons and four daughters. In a brief autobiography that I have before me he says of his father that "he was a man of fine sense and mature judgment;" and of his mother that "she was a true wife and faithful mother." His early educational and religious advantages were quite meager, but he became a man of broad information and extensive reading. His wife, who enjoyed superior educational advantages for her day and sex, was quite helpful to her husband in his literary achievements. From his own pen we learn that his father was well advanced in years before the introduction of religion into the family. The diary recites that an older brother of the subject of this sketch, Hugh Montgomery Finley, was converted at a camp-meeting and became a missionary to the family, leading all to Christ and into the Church. This brother soon after became a most promising preacher, but died early. Dr. Finley was converted in the fifteenth year of his age. In his twentieth year was licensed to preach, and the same year, 1836, entered the Alabama Conference of the M. E. Church—ten years before the formal organization of the M. E. Church, South—with which he became identified from its inception. Before me lie his license to preach and credentials for deacon's and elder's orders, all well preserved, but somewhat faded from the lapse of three score years. The license to preach, under date of June 10, 1836, bears to the writer the familiar signature of Asbury H. Shanks, an eminent minister and lawyer, as he knew him on his first pastoral charge at Rusk. The deacon's orders are

signed by Bishop Thomas A. Morris, January 6, 1839; the elder's orders bear the familiar signature of Bishop James O. Andrew, whose name is affixed to the ordination papers of the writer, and among the last ever issued from his hand, as he retired from the active duties of the episcopacy the following spring, April, 1866. Dr. Finley was a man of fine physique, nearly six feet in height, of symmetrical build, weighing about 170 pounds, with a clarion voice, and passionately fond of singing and preaching. He was a man of easy, dignified manner and flowing speech, rising to the sublime and reveling in a flame of gospel light and power. His preaching was topical rather than exegetical. A man of ardent temperament, warm, personal friendships, but not universal in his attachments. For eighteen years he served in the Alabama Conference, filling prominent positions. In that conference he was associated with H. N. McTyeire and J. C. Keener, afterwards Bishops; also T. O. Summers and P. P. Neely. In 1854 he was transferred to the East Texas Conference, and in this conference he served to the time of his death, excepting three years in the Trinity—now North Texas—Conference, and a few years during and immediately after the war, when he had no pastoral charge, and one year was local. In his conference he was ever a conspicuous figure, guiding in its deliberations and filling the most important charges as presiding elder of Palestine, Rusk, Marshall and Tyler Districts, and pastor of Palestine, Marshall, Jefferson and Tyler Stations. His diary shows that he took charge of the Marshall Station in 1869, and was confronted with a debt on the church of \$7000 and a judgment, exposing it to immediate sale. On the first Sunday after his arrival he presented the matter to his charge, raising \$5000 of the indebtedness, and the balance soon after; this, too, under the prostrate conditions resulting from the recent war. The liquidation of the church debt was followed by a gracious revival of religion, resulting in eighty accessions to the Church. The next year he was stationed at Jefferson, then the leading city of the State, with a population of over 15,000 and a church that paid \$2190 to the pastor. This year he added 150 members to the Church, and many others the two following years. The writer had known him in 1860 as his first presiding elder. How tender, loving, kind he was. How kindly he entertained me in his own country home, with his large and interesting group of children about him. How they could sing the camp-meeting songs of that day, and dear Sister Finley meantime looking well to the "ways of her house" and comfort of her guests. But in 1871, much to my embarrassment, I sustained to him the relation of presiding elder whilst he served the Jefferson Station. Because of these tender, sacred relations, but more especially because that under his ministry my dear wife was led to Christ and his Church, his name will ever be a household word in our family—ointment poured forth. Such a life cannot and should not be compassed in a brief obituary notice; it is deserving of more extended mention, but journalistic propriety demands that we compress in as few words as possible further notice of this remarkably long and useful life. The high regard in which Dr. Finley was held by his Church and conference is not only to be seen in the prominent charges served by him, but in the title and offices of honor and distinction conferred upon him. Three times he represented his Church and conference in the General Confer-

ence; was President of the Joint Board of Publication of the Texas Christian Advocate, an associate editor and able contributor to its columns; was President of the Board of Curators of the Southwestern University, and from this institution received the well-deserved degree of Doctor of Divinity. Rich and ripe in years, in honors, in grace, and in usefulness, he followed in quick succession to the glory world his companion and counterpart, the helpmeet and stay of his life, who, under God, was largely the secret of his success and usefulness. Of her let him speak for himself, in his just estimate of her worth: "I have never doubted that God, in answer to prayer, gave me Mary Hawkins Cole to be my wife. If my career of forty-four years in the ministry (at the time of that writing, but over sixty at the time of their deaths occurring just fifty-one days apart) has been successful, much of the credit is due her. Her fine, cultivated mind, financial skill, untiring industry, profound piety, and never-failing devotion to her husband and his ministerial work, made home a paradise and labor recreation." He further adds: "Our religion has been an undergirding arm of power, on which we have leaned and found comfort and safety." On the 21st of August last they celebrated the sixtieth anniversary of their marriage—their "ruby wedding." United in life, they were not long separated in death. On the 5th of last March she entered into rest, and with impressive services and loving hands was laid away in the Tyler Cemetery. The stricken husband was brought by his son, Judge N. W. Finley, to his home in Dallas, where he received every kindly attention that love could bestow. To the writer and his wife it was a privilege and benediction to visit their venerated friend in his closing days. Bowed under his recent sorrow, when told that the separation would not be long, he said, with much emotion: "And I don't care how short it shall be." The most precious season was in having prayer with him, when, not as aforesaid, but with faint voice, flushed cheek and streaming eyes, he once more gave vent to his old-time familiar note of triumph, "Hallelujah!" which had so often rung out in his extatic moods, and with electric effect upon his congregations. In a few days he entered the sleep of death, terminating his eventful life on the 25th of April, 1898, and was carried by his children to Tyler for interment, and with imposing and impressive services, in which the pastor, B. H. Greathouse, Bros. Mitchell, Timmons, Fowler and Irving (of the C. P. Church) participated, he was affectionately laid to rest beside his loving, faithful wife. And well may we say,

"Servant of God, well done.

Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

In his last illness he was attended by many ministerial brethren, Bros. Rankin, Hughes, Thompson, Cummins, the writer and other friends and members of his immediate family. He leaves eight children and about seventy-five grand and great-grandchildren, with a legacy, not of gold, but, what is far better, a good name, well-spent life and bright hope of heaven. It was his joy to see his children all settled in life—some filling conspicuous positions and all striving for heaven. May the ascended patriarch draw Godward and heavenward his numerous family and friends.

JOHN H. M'LEAN.

Dallas, Texas.

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[By an oversight in the composition room of the Advocate a part of the Bishop's Address was omitted from the issue of May 12. The break will be found on second column, ninth page, of that issue, under the caption, "The Time." We, therefore, reprint enough of the address to make connection with that portion which was omitted:]

THE TIME.

The time of this General Conference, the last of the nineteenth century, is equally suggestive. In comparison with this, all preceding centuries are tame in adventure and achievement. In this century the world's progress is marked by strides hitherto unknown. Advances in science and in the arts of civilization have modified and almost transformed social and industrial, and even religious activities. Nature has disclosed her secrets to inquisitive research as never before in human history. Discovery and invention are discriminating and subordinating the subtle forces of nature to the uses of man with extraordinary rapidity. It is difficult to realize that the cotton gin and the lucifer match, and steam navigation and railroading, and the knitting machine and the sewing machine, and photography and telegraphy, and the telephone and the phonograph, and the typewriter and nameless contrivances for human convenience and economy, as by magic, have sprung up within the century—labor-saving time-saving, space-obliterating processes, revolutionizing the industries, the productions, the travel, the commerce of nations, and bringing the ends of the earth into closest proximity and into daily and even hourly intercommunication and dependence. What the next century will disclose, even human credulity ventures not to conjecture. Surely the world is moving, and God is disencumbering and equipping it for progress. It is an inspiration to live in such an age. How can the Church fail to expect and to claim the approach, if not the actual advent, of that prophetic period of wheels within wheels moving and instinct with life, when nations are to be born in a day, and the heathen are to be given to God's Son for an inheritance and the uttermost parts of the earth for a possession?

This rapid glance at the progress of events enables us more clearly to see the wisdom and forecast of our fathers in providing for a quadrennial session of our Methodism, that we may take our bearings, inspect the field, adjust and modify and adapt the machinery of Methodism to altered conditions and thus keep pace with the bewildering innovations and developments of the centuries.

Standing on the summit of this unparalleled century and casting our glance forward into the next, pregnant with untold possibilities, this General Conference is confronted with extraordinary opportunities, and, therefore, with momentous responsibilities. God help us to be equal to the times in which we live, and guide us to perceive and to grasp the advantages within our reach!

In accordance with established custom, you will expect a brief review of the past, and especially of the last quadrennium, indicating the present status of the Church and the progress that has been made on its several distinct lines of work. The published records show that the work of evangelization, which has characterized our itinerant system, continues without abatement. Our preachers are as consecrated and faithful and efficient as at any period in our past history. While our venerable men who have long served the Church and adorned its pulpits are gradually and constantly disappearing from our ranks and passing to the Church triumphant, it is gratifying to know that their places are being supplied with young men of like spirit, whose scholastic and theological training fit them for the peculiar tests and demands of the times and give promise of a worthy and competent succession.

STATISTICS.

The statistical tables show for the present quadrennium the increase in the number of itinerant preachers to be 592, and of members 123,221. The present number of itinerant preachers is 5389, and of local preachers 5685—a total of 11,674 preachers and of 1,478,431 members. The aggregate value of our Church property of all kinds is estimated at a little over \$35,000,000, an increase of about \$2,000,000 within the quadrennium.

The records show that the Church is not receding, but advancing in its appointed work of evangelization and in the accumulation of means and agencies for still more rapid progress. While self-gratulation is unbecoming, and the Church should never

cease to "hunger and thirst after righteousness" and pray earnestly, "Thy kingdom come" while there is yet one sinner to be saved, still there is occasion for devout thanksgiving for results already secured. Let us, then, take fresh courage, and, much and difficult as is the work yet undone, earnestly ask the Head of the Church to give us an intelligent zeal, a breadth of plan and an energy of faith commensurate with our increased facilities and the ample fields now laid open and made accessible to Christian enterprise.

SUNDAY-SCHOOLS.

It is a fact worthy of note that the modern Sunday-school began to take form about the same time that American Methodism was organized. Indeed, it was in 1784 that Robert Raikes's celebrated letter was written. That same year it was recorded in the Discipline of the Church: "What shall we do for the rising generation?" In part, the answer given was: "Where there are ten children whose parents are in society, meet them at least an hour every week." In 1788 a Sunday-school was taught in Hanover County, Virginia, in the residence of Thomas Crenshaw. In 1799 the Discipline urges specifically the establishment of Sunday-schools in or near the place of public worship and the appointment of "persons to teach gratis all that will attend and have a capacity to learn."

It is gratifying to know that this providential institution was thus early recognized by our Church, and that it has had an increasing interest and efficiency from the very beginning till now. The reports show that we have at present 14,188 schools, 104,135 teachers and 851,488 pupils—an increase within the quadrennium of 825 schools, 8459 teachers and 86,202 pupils—making a grand total now in our schools of 955,623, an increase of 94,661 since the last General Conference.

At your last session you provided for the preparation of a Sunday-school hymnal and a "special course of reading and study for Sunday-school teachers and advanced scholars." The hymnal was completed in March, 1897, and placed on sale, and within the first year over one hundred and fifty thousand copies of it were sold. This very popular hymnal was well advanced before the death of the late lamented Dr. W. D. Kirkland, chosen by you four years ago Sunday-school editor, and in reference to whom Dr. James Atkins, his successor, well says: "The department was ably conducted by him, both as to the scope of his plans and the details of their execution. The work which he did was so wisely and well done that it has left its permanent marks upon the advance of Sunday-school work within our communion."

The literature of the department has received important additions, both in its periodicals and libraries, the details of which will be reported to you by the editor. The total circulation of the periodicals has reached 1,075,509 copies, a gain within the quadrennium of 161,509 copies.

The seeds scattered in virgin soil are easiest of culture and yield the surest and amplest return.

Only second to that received by the children is the incidental blessing, both intellectual and spiritual, brought by the Sunday-school to that large number engaged in teaching. Both the teachers and the taught are reapers in this harvest. The wisest economy requires us to withhold nothing, either in money or effort, which the real interests of the department require.

THE EPWORTH LEAGUE.

The Epworth League, inaugurated in 1890, and formally and fully organized at your last session, intended primarily for those who have been trained in the Sunday-school and are thus fitted for a more advanced course of study in ecclesiastical polity and history and for their more formal induction into active work as an integral part of the Church, alike by the results attained and by the liabilities and possibilities involved, justifies and invites your patient and wisest deliberation. Especially its corporate unity with the Church is to be maintained and emphasized; and loyalty to its usages, forms and institutions is to be fostered. A wise parent seeks not to repress the vitality and activity of youth, but the rather to give judicious direction to its inherent forces, and render them tributary to the common in-

terests and honor of the family. And the highest quality of the young, that distinguished by the first and largest promise in the Decalogue, is a proper regard to the authority to which nature and providence have subjected them.

It is due to our Epworth Leaguers to record their loyalty to the Church and the efficient service rendered by them to meet legitimate and urgent local demands, and to the general Church along several lines of its aggressive work. The importance of wise leadership can be measured only by the vital forces and stupendous interests involved.

The experience of four years will probably suggest some modifications in its machinery. It is the opinion of some of its wisest adherents that its public assemblies should be strictly conformed to the organized divisions of our Church, rather than to geographical and political boundaries. This your wisdom will determine, as well as the value and expediency of great international gatherings, which have become common, though not anticipated and provided for by law. If these are to become a part of your policy, then it is important that the frequency, the constituency, the proper maintenance, and the legitimate prerogatives of such a body should be determined by competent authority.

The official tables show 3486 Leagues chartered, with 126,584 members.

"WE KNOW."

The inspired writers speak of "the common faith" and of those "that have obtained like precious faith with us," and "of the common salvation," thereby showing that the same means procures the same ends to all. Accordingly, they speak of certain knowledge held in common by all. While all may, and do, differ in gifts, grace and usefulness, yet all are possessors of this knowledge. In regard to these things the Christians confidently assert, "We know," thereby giving the lie to infidelity, and putting to shame and confusion the agnostic. For our comfort and edification, let us look at a few passages, whereby all of us, regardless of our minor differences, may say, "We know:"

"We know that the Son of God is come, and hath given us an understanding that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life" (I John 5:20). This is the foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). "We know that we are of God, and the whole world lieth in wickedness" (I John 5:19).

If it be asked, How do you know that you are in Him? we answer: "We

know that He abideth in us by the Spirit which He hath given unto us" (I John 3:24). And further. "We know that we have passed from death unto life, because we love the brethren (I John 3:14). And "We know that we love the children of God, when we love God, and keep his commandments" (I John 5:2).

Does a Christian sin? "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18). "He that hath ears to hear, let him hear." What a grand, glorious and exalted state is that of regeneration! Brethren, don't underrate regeneration. Christ said: "Ye must be born again." Men have added. Have you been born again? If not, listen! "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." And "If we know that he hear us whatsoever we ask, we know that we have the petitions that we desired of him" (I John 5:15).

But
"Ne'er think the victory won,
Nor lay thine armor down;
The work of faith will not be done
Till thou obtain the crown."

"My brethren, count it all joy when ye fall into divers temptations" (James 1:2). For the present dispensations of God are not always known to us. He may often say to us: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7). But "we know that all things work together for good to them that love God" (Rom. 8:28).

How about death? Seeing that "in Adam all die," "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). No wonder we can challenge death and the grave. "O death, where is thy sting? O grave, where is thy victory?" (I Cor. 15:55).

God never said anything in vain, and nothing unless it was absolutely necessary. Everything necessary to the salvation of man has been revealed to him. This we have in common. In the face of all this, how sad is the condition of the poor agnostic! But with all of the Christian's knowledge, we frankly admit that now "we know in part." "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known" (I Cor. 13:9, 12). CHAS. U. M'LARTY, Stoneham, Texas.

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Rev. W. E. Lloyd, D. D., of Fort Worth, preached two excellent sermons at First Methodist Church last Sunday morning and night. He had a fine hearing and left a deep impression upon his large congregations.

We regret that Bro. Spencer's article, which appears in this issue, did not get in earlier; but the editor pro tem. did not learn of its contents until this late date, it having come in before our connection with the paper. However, it is a well written document and we give it space at this late date for the benefit of our readers.

THE STATE OF THE WAR.

Nothing of a very positive character has transpired since our last issue anent the war with Spain. The position of Commodore Dewey at Manila has become somewhat critical and the government has transported men and supplies from San Francisco to his relief. A large body of troops will soon follow under the command of Gen. Merritt who will take charge of the island over there until the authorities determine what permanent course to pursue with reference to this new possession. Things on this side of the water are not so satisfactory as could be desired. Commodore Sampson, of our fleet, has not been able to engage the Spanish fleet, and it is generally believed that Cervera has landed supplies for Blanco at Santiago de Cuba and made his escape. He is showing himself to be a great tactician in naval matters. If this sort of maneuvering is to be kept up there is no telling when a decisive battle will be fought in the Cuban waters. In the meantime there is every indication that the United States will soon make special effort to put a large force into Cuba and bring matters to an issue. If this is not done the prospect is that the war will be protracted indefinitely.

The General Conference passed a measure refusing any evangelist the right to hold meetings in any pastoral charge without the consent of the preacher in charge. A motion to reconsider this action was voted down, and so the matter is now a law of the Church. The General Conference adjourned sine die at 12 o'clock Monday night of this week.

After a long debate the Methodist Episcopal Church has at last determined to give equal representation to the laymen in the General Conference. The spring conferences have all been held and the vote on the proposition for equal lay representation is: For, 3278; against, 937. The vote last year was: For, 1459; against 2865. Fifteen foreign conferences are yet to be heard from, and the voting of the fall conferences will not begin until September. The proposition, however, has already received 119 more votes than the necessary three-fourths to carry.

COMMISSION ON EDUCATION.

Commission on Education appointed: James F. Carlisle, W. M. Baskerville, Morgan Calloway, Sr.; J. A. Kernan, E. B. Craighead, H. C. Pritchett, J. O. Cronin, Edward Mayes and Eugene H. Pearce.

BOOK COMMITTEE.

Collins Denny, J. B. Morgan, T. D. Flite, J. D. Hamilton, R. A. Young, W. C. Kendrick, E. C. Reeves, J. A. O'Dell, Paul Whitehead, W. P. Lovejoy, R. A. Millsap, J. P. Campbell and J. M. Mason.

OFFICERS ELECTED BY THE GENERAL CONFERENCE.

Bishops—Warren A. Candler and Henry C. Morrison.
Church Extension Secretary—P. H. Whisner.
Missionary Secretaries—Walter R. Lambuth and Joseph H. Pritchett.
Book Agents—Barbee & Smith.
Sunday-school Secretary—James Atkins.
Epworth League Secretary—Horace M. DuBose.
Book Editor—John J. Tigert.
Editor Nashville Advocate—E. E. Hoss.
Educational Secretary—W. B. Murrah.

REV. E. E. HOSS, D. D.

Rev. E. E. Hoss, D. D., the popular editor of the Nashville Advocate, is in the enjoyment of a unique distinction; that is he was elected a Bishop by the General Conference last week, and yet was not elected a Bishop. It came about in this way: In the beginning of the conference the Episcopal Address advised the election of two Bishops, and while after that the Committee on Episcopacy, following the advice of the College of Bishops, recommended the election of two Bishops, and the conference adopted this report.

Tuesday of last week was the day set apart for the election to take place. So it did, and on the first ballot Dr. Hoss received 102 votes, Dr. Morrison 101, and Dr. Candler 100. No election. On the second ballot there were 255 votes cast, and the Bishop announced that it required 128 to elect. The vote was counted and Dr. Candler received 148, Dr. Morrison 140, and Dr. Hoss 129. The two men receiving the highest vote were declared elected, and though Dr. Hoss had the required majority, failed because the General Conference had decided to elect only two. Some of the friends of the latter persisted in their belief that Dr. Hoss was elected, and during the contention the conference adjourned. The next morning Dr. Hoss came forward and protested against the claim of his friends and refused to allow them to press the matter. This was right, and it showed the true greatness of the man. His action, in view of the vote he received, proves him to be worthy of any responsibility the Church hereafter may place upon him. The writer has known him intimately for a quarter of a century, and a nobler-hearted man can not be found in the ministry of the Methodist Church. In point of scholarship, wide reading, high attainments, polite learning, refined catholicity of spirit, and genuine whole-heartedness as a Methodist preacher, he is the peer of any man in the connection. The Church has put him back in his old position as editor of the Nashville Advocate, but four years from now he will be moved up to the place to which he came so nearly being appointed last week. In the meantime he will still bend his energies and give his consecrated learning to the Church at large through the columns of our central organ. He is a man among men and his conspicuous ability does not need office to enhance his merit or to render his great gifts of heart and mind effectual in the service of the Church. He will do his duty in any sphere in which he is placed, and as editor of our leading paper he has an exalted position of confidence and responsibility.

TEXAS GETS NO RECOGNITION IN CONNECTIONAL OFFICES.

In the election of connectional men at Baltimore, Texas Methodism has no representative at Nashville. Of course no Texas man was a candidate for a position of this sort; neither was any other man a candidate, but several men from east of the Mississippi fill all of the places, with one exception. This is a little peculiar, since we had among our Texas delegations, some brethren in every way capable of filling places of connectional responsibility. Whether this was intentional, or whether it just happened so, we are not prepared to say; nevertheless our two hundred thousand members in Texas are not represented in any of the secretariats at headquarters. When it comes to placing good round sums to us in the apportionment of connectional moneys to be raised we are handsomely remembered by our brethren on the other side of the Mississippi, and we are glad of it and never fail to do our duty to these great causes. But when it comes to distributing high honors and responsibilities, we are not seriously considered. We could have furnished a man for the secretariats of the Epworth League Board or for the Educational Board the equal of any man beyond the flood, but the General Conference went by us altogether. It may be possible that our Texas delegations were not united on any of these

issues. If so, our failure to get recognition lies at our own door. How this is we do not know, but in any event we stand in need of a little closer bond of union among our five Annual Conferences in the State. We are just about as widely separate in some interests that ought to be mutual as though we were in different States. We need to come closer together and cultivate a little more State connectionalism. The interest of one conference ought to be the interest of all five of our conferences. This is true territorially as well as otherwise. In union there is strength. If we want anything from the General Conference, we must stand shoulder to shoulder and demand it on the ground of justice and merit. Let no petty personal jealousies come between us and weaken us. Texas Methodism is a unit. Methodism throughout the connection is also a unit for that matter; but we live and work in Texas and we want our home Methodism to find some recognition in our great body ecclesiastical. Let us labor for Methodism in general, but not forget that, all things being equal, Texas Methodism has a first claim upon our zeal and consecration. We honestly believe that we are entitled to a man at the hub. But he is not there by a large majority.

HUMORS OF THE CONFERENCE.

Serious as the business is that engages the attention of the conference, it does not prevent occasional flashes of good humor. When the question was raised on the first day as to what should be done with the resolutions offered by the Missouri Conference delegation, endorsing President McKinley's course in regard to the war with Spain, Bishop Wilson dryly suggested that they ought perhaps to be referred to the Committee on Fraternal Correspondence. As a matter of course, everybody saw the point and laughed. On the same day a motion was passed giving the privileges of the floor and the platform to Dr. Andrew Hunter, the patriarch of the body. It was intended to be a slight token of the appreciation and esteem in which he is held by his brethren. There was a twinkle in the eye of the sunny old preacher, as he responded and said: "Mr. President, I feel pretty much at home here, and I intend to do just as I please." It was a unique announcement made by Rev. Seth G. Preston, of the Western Virginia Conference, that if the brother who had carried off his hat would return it, no questions would be asked. At the close of Thursday's session, while a motion to adjourn was pending, some one arose and asked that it be withdrawn for a moment, whereupon Bishop Hargrove urbanely inquired: "Does the mover of the motion withdraw it?" In a moment the answer came back from another delegate: "Bishop, he has already adjourned." At the beginning of the same session Mr. Robert Magruder made a statement concerning the changes in the arrangement of the seats, and facetiously added: "I trust you will all be satisfied. Last week you were complaining about the rain, to-day some of you may be objecting to the sunshine. We propose to remedy this new difficulty as soon as possible by putting colored paper over the skylights, for we are very well aware that it is impossible for a bald-headed man to listen attentively while the sun's rays are pouring down on his crown." A little merriment now and then hurts nobody. We are sorry for the man that never laughs.

PLAN OF EPISCOPAL VISITATION.

First District—Bishop Wilson.
Japan Mission, Kobe, Japan.....Aug. 25
Korean Mission, Seoul, Korea.....Sept. 15
China Mission, Shanghai, China.....Oct. 20
Second District—Bishop Granbery.
Illinois, Waverly, Ill.....Sept. 7
Kentucky, Flemingsburg, Ky.....Sept. 11
Louisville, Louisville, Ky.....Sept. 21
Baltimore, Alexandria, Va.....March 14
Third District—Bishop Hargrove.
West Virginia, Charleston, W. Va.....Sept. 7
Holston, Morristown, Tenn.....Oct. 5
Virginia, Portsmouth, Va.....Nov. 10
South Georgia, Hawkinsville, Ga.....Dec. 7
Fourth District—Bishop Duneen.
New Mexico, El Paso.....Sept. 28
Northwest Mexican Mts., Chihuahua, Oct. 5
Central Mexican, City of Mexico.....Oct. 19
Mexican Border, San Antonio.....Oct. 26
German Mission, Houston.....Nov. 1
North Georgia, Augusta.....Nov. 21
South Carolina, Greenwood.....Dec. 7
Fifth District—Bishop Galloway.
Brazil Mission, Piracicaba, Brazil.....Aug. 4
West Texas, Seguin.....Nov. 2
Northwest Texas, Brownwood.....Nov. 16
North Texas, Greenville.....Nov. 23
Texas, Houston.....Dec. 1
East Texas, Bonham.....Dec. 7
Sixth District—Bishop Hendrix.
Montana, Butte.....Aug. 4
East Columbia, La Grande, Ore.....Aug. 18
Columbia, Albany, Ore.....Sept. 1
Pacific, Oakland, Cal.....Sept. 11
Los Angeles, Downey, Cal.....Sept. 19
Memphis, Paducah, Ky.....Nov. 9
Seventh District—Bishop Key.
Tennessee, Clarksville.....Oct. 10
North Alabama, Huntsville.....Nov. 23
North Mississippi, Aberdeen, Miss.....Nov. 29
Alabama, Greensboro.....Dec. 7
Eighth District—Bishop Fitzgerald.
Western North Carolina, Winston.....Nov. 16
North Carolina, Elizabeth City.....Nov. 29
Mississippi, Hattiesburg.....Dec. 14
Ninth District—Bishop Candler.
Denver, Denver.....Aug. 18
Western, Kansas City.....Aug. 25
Missouri, Memphis, Mo.....Aug. 31
Southwest Missouri, Lexington.....Sept. 14
St. Louis, DeSoto, Mo.....Sept. 21
Florida, Gainesville, Fla.....Dec. 11
Tenth District—Bishop Morrison.
Indian Mission, Norman, Ok.....Nov. 2
Arkansas, Morrilton, Ark.....Nov. 16
Little Rock, Little Rock.....Nov. 24
White River, Clarendon, Ark.....Dec. 1
Louisiana, Mansfield, La.....Dec. 15

STILL IN BALTIMORE.

(CONTINUED FROM FIRST PAGE.)

napolis and return. We had a large, well-appointed and elegant boat at our disposal. She was filled almost to her utmost capacity. We were a merry crowd. Good cheer prevailed. Having an ideal day and ideal company, and ideal scenery, we had all the elements of a glorious excursion. We can never be sufficiently grateful for such a generous treat. In going down the bay we passed Fort McHenry, famous in the annals of the past, and over the spot on which, in a British vessel, the "Star-Spangled Banner" was written. We also passed Fort Carroll, now in process of reconstruction and rehabilitation. We also passed dozens of large boats, passenger and freight, and almost innumerable small craft, devoted to the fish and cyster trade. We were rather disappointed in the shore scenery—in fact, the bay was so wide and our course was so fully in the middle of it, that we only caught distant and imperfect glimpses of it. The Chesapeake Bay is a fine body of water—large, deep and placid. This was the first time that some of us had ever seen salt water and snuffed the sea air. It was a new experience and quite enjoyable. In a couple of hours we reached Annapolis and immediately disembarked, some going straight to the Capitol and the others going direct to the Naval Academy. We were much pleased with the buildings and park-like surroundings of this great institution. While there we saw the cadets going through their athletic exercises—such as running and jumping. The record for the high jump was raised some two inches, much to the delight of the boys, the officers and the spectators. The cadets were a capital lot of young men, and the officers in charge in every way worthy of their high responsibilities. Coming back we saw the sun set above the city, with a long column of light streaming over the water, and afterward we saw the electric lights twinkling over the great metropolis—a very pleasant spectacle. We were soon at the landing, grateful for an eventful and pleasant day.

The conference determined to elect two Bishops, but on the second ballot three were elected—Candler, Morrison and Hoss—whereupon great confusion arose. A tremendous effort was made to put Dr. Hoss in. Bishop Wilson, who was in the chair, decided that as Candler and Morrison had received the two highest votes that they were entitled to the place. Custom justified the Bishop's decision, though many believed that the election was null and void and that another ballot should be taken. If a motion to suspend the rules had been carried, Hoss would have most undoubtedly been declared elected. Many thought that the action of those who refused to suspend was exceedingly unjust and ungenerous. Nothing but a rule of order stood between Hoss and the episcopacy. A dozen motions were made, a dozen points of order were made, the chair seemed confused, but it was all unavailing. We were tied hard and fast by our own rules, and no escape was possible. Dr. Hoss passed through this delicate and trying scene in the noblest possible way and was the recipient of countless tokens of love and admiration. Dr. Hoss vetoed any further action on the part of his friends in the direction of putting him in. This was the most exciting scene perhaps ever witnessed in a General Conference. It took all of Bishop Wilson's great ability and long experience to guide the business to a satisfactory conclusion.

Up to this time we have elected the following officers: Editor of Christian Advocate, Nashville, E. E. Hoss, Church Extension Secretary, P. C. Whisner; Missionary Secretaries, Walter R. Lambuth, J. H. Pritchett. The English Fraternal Delegate, Dr. W. T. Davison, spoke Wednesday morning at 11:30 to an immense and greatly delighted audience. The Northern Methodist fraternal delegates, Dr. J. E. Berry and Mr. J. P. Dolliver, spoke Wednesday night. Berry's speech was a finished, classical production, in the very best taste and spirit, and wonderfully well delivered. It was unanimously voted a great success. Mr. Dolliver's speech has more of an extemporaneous character, but he swept everything before him. He came into the foreground and towered there pre-eminently. This was a great occasion and much enjoyed. No General Conference was ever honored by a better set of fraternal messengers, nor were any messengers ever more heartily received, nor did any occasion of a similar character ever take precedence over this. All of these brethren—English, Canadian, Northern—were overwhelmed with congratulations, affection and gratitude. Our readers shall have the privilege of reading these great speeches. Our Daily Advocate service has been so unsatisfactory

that we have not been able to secure copies of a few papers passed by the body. The printers, and not the editors, are to be blamed. Nevertheless, a summary of all that is done shall in due time be spread before our constituents. More anon. T. R. P.

METHODISM IN THE TWENTIETH CENTURY.

[A Fraternal Address delivered before the General Conference of the Methodist Episcopal Church, South, in Baltimore, Wednesday evening, May 18, 1898, Joseph F. Berry, D. D., Fraternal Delegate from the Methodist Episcopal Church.]

Dear Fathers and Brethren—I salute you in the name of the Lord Jesus, "of whom the whole family in heaven and earth is named," and bring you to the cordial greetings of another great body of Christian believers who bear in common with you the Wesleyan name. I felicitate you upon the Holy Spirit's presence among you, and praise our Lord for every token of his love. "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ." "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father."

The more than fifty years in which the two great bodies of American Methodists have been organically distinct can show no victories more signal than those you have won during the last quadrennium. The failing mantles of your ascending Elijahs have been caught by your consecrated Elias, who emulate the most heroic of their fathers in their devotion and zeal. Full of faith, rich in good works, an honor to the family name, we bid you godspeed!

I greatly rejoice that the spirit of fraternity between these sister Churches has had a substantial growth. The warmth and glow of the joint commission on federation has reached our hearts. The vision of that Bethel will never be lost by those who saw it, nor by those to whom they have told it. The communion of saints marked the dawning of a new day of inter-Methodist co-operation. And some have thought it was also the prophecy of another day coming in God's own good time, when the forces represented by the Methodist Episcopal Churches of this land shall be cemented in harmonious and perpetual union. The secular world has hitherto regarded us as rivals. But we were never rivals. Our fathers parted more in sorrow than in anger. The past, thank God, with its misunderstandings, is gone forever. In all the coming days we shall live as brethren.

Let us be comrades as were Angelo and Raphael. The influences of the times conspired to make them enemies. The fact was, however, they both rose so high above the level of the people who surrounded them that, like twin mountains otherwise solitary in the landscape, they felt themselves necessary to each other in the high altitudes where they dwelt. So let our Churches rise above the low levels of small misunderstandings and strifes; rise to such altitudes of brotherliness and charity that we shall feel ourselves necessary to each other in the purer atmosphere of love and service wherein we dwell. Shall not the sturdy Methodism of the North and the chivalrous Methodism of the South be as those two great peaks in the Pennine Alps seen by visitors in the Swiss val-



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leys? Whether you stand at the foot of craggy, desolate Matterhorn, or gaze up at solitary, snow-capped old Mt. Blanc, each seems the greatest of the range. So whether we meditate on the great deeds of our Simpson, our McClintock, or our Durbin, or upon the splendid achievements of your Pierce, your Summers, or your McFerrin, let us feel that they were giants in their day, worthies illustrious enough to win renown for the Church they loyally served.

My colleague and myself have been congratulating ourselves that the commission to bear this message of love to you has brought us to this city of beautiful homes and unbounded hospitality—the mecca of American Methodism. During the last few days it has been my privilege to visit places sacred to all of our hearts because they are so closely associated with the illustrious pioneers of our Church. I have traveled the Sam's Creek Circuit, stood under the great oak near the Paulson house, where Robert Strawbridge often preached; rested for a time in the Evans house, the oldest Methodist meeting-house now standing upon the continent, and lingered in the prophet's chamber of the old Warfield home, where McKendree often lodged and Ausbury wrote large portions of his journals. Only this afternoon I stood in delightful reverie at the side of Lovely Lane Chapel, where assembled the Christmas Conference. In fancy I saw the historic group. There was Coke—strong, fearless, evangelistic. There also was Asbury—sympathetic, spiritual, tireless. With these leaders were eighty-three intrepid pioneers—half of them scarcely more than boys. The reports at that conference showed 14,988 communicants in the infant societies. A few hundred dollars would have covered their property possessions. There was no missionary society and no publishing house. That, you remember, was when the sun of the eighteenth century was sinking in the west.

The years have come and gone, and now, in the twilight of the succeeding century, we look once more upon our Zion. How marvelous the change! The one Annual Conference has multiplied into 350, and the 83 traveling preachers have increased into an itinerant army 35,000 strong. The 14,988 Church members have been multiplied and multiplied again, until we now approximate 6,000,000. We have upwards of 5,000,000 of Sunday-school scholars, 2,000,000 of members in the Epworth League, while those in the nation which make up our constituency must number more than twenty millions of souls. Year by year our unique connectional agencies have been gathering momentum, until now it is no idle boast to say that united Methodism is the most potential factor in the religious life of the republic. Well may the inspiring verse of our own matchless singer be applied to the growth of the Wesleyan movement on this continent:

"When the work at first begun,
Small and feeble was his day;
Now the Word doth swiftly run,
Now it wins its widening way;
More and more it spreads and grows,
Ever mighty to prevail;
Sin's strongholds it now o'erthrows,
Shakes the trembling gates of hell."

But we must not linger with these fascinating reminiscences. Another century is almost here. We are soon to sweep through its open portals. What of American Methodism in that new century? What shall be our spirit, our policies, our adjustments, our faith, our consecration, our victories for a hundred years to come? If such stupendous results have been achieved with the insignificant capital with which we began, what ought we not to do in the dawning century with all our accumulated power?

In that twentieth century there will be a hundred wonderful years—years of quickened mentality, broadened vision, accelerated activity, startling invention, social revolution, industrial readjustment, and war hot and terrible between the Church of Jesus Christ and the forces of darkness. The pace with which we have moved in the nineteenth century will not do for the twentieth. It is too slow. We will need to aim higher, build larger, run faster, and strike harder than we have ever done before.

WELL, SIR, SUCH A CENTURY WILL NEED A PROGRESSIVE METHODISM.

Methodism has been a providential evolution. Changes have been numerous and radical. Obstructive conservatism has no place in our history. Wesleyan leaders have never been fossils. In non-essentials we have always been sufficiently elastic to permit rational innovations. Of course, there are mourners in our Zion because cer-

tain of the historic landmarks are from time to time removed. But there were good people in the Church fifty—seventy years ago, who were as seriously disturbed over the removal of the landmarks of former days. Mr. Asbury publicly rebuked the preachers of one of the conferences for having discarded knee-buckles and garters for pantaloons. Daniel De Motte was arraigned before the Indiana Conference for wearing a beard, and Edward R. Ames is said to have lost an election to the General Conference because he wore side-whiskers. The same conference passed a resolution requiring every member to wear "straight-breasted or shad-bellied coats and breeches with broad frills." I recall the horrified exclamation of Bishop Asbury when he beheld the church at Newport, Rhode Island: "A steeple and a bell! The next thing will be an organ and a choir, and then farewell to Methodism!" Well, we have the steeple and the bell, and have added the organ and the choir, yet Methodism survives, and is stronger and purer and more influential than ever. The last stage in our evolution has not yet been reached. We will hold tenaciously to essentials in doctrine, though they may be restated from time to time, but readjustments of polity which will more perfectly adapt Methodism to the conditions of the time will be hailed with joy. We will still face the sun-rise, and will have courage enough to surrender old methods that have outlived their usefulness, and eagerly grasp new ones that will aid us more promptly and successfully to consummate the great work committed to our hands.

METHODISM IN THE TWENTIETH CENTURY MUST BE DOCTRINAL.

They tell us that dogma has had its day, and that the drift is toward a Church of deeds rather than one of creeds. But the two are not antipodal. Indeed, as in the controversy between faith and works, faith is the basis of works, so are creeds the inspiration of deeds. A Church without doctrine will be as inveterate as a mollusk. It will have no grip on the conscience. It will never lead the world back to God. It is the glory of Methodism that at a time of widespread theological laxity she laid hold of the crucial truths of Christianity, and uttered them with fervid unctious in the ears of the world. To those who taught a limited redemption, Methodism affirmed its universality. To those who held to the doctrine of an enslaved will, Methodism declared its freedom. To those who were groping amid the mists of uncer-

(CONTINUED ON TWELFTH PAGE.)

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Ladies' Wrappers.

White Lawn Wrappers, made for ourselves, that means they are full cut and properly made, trimmed with lace or embroidery, the \$2.25 kind, this week special **\$1.75**

Fine White Lawn, flounced at bottom, fancy yoke, trimmed with insertion and wide Swiss embroidery, satin ribbon girdle **\$3.75**

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**TOPIC FOR JUNE:
"LESSONS FROM LIFE."**

June 6: The Trial and Triumph of Prayer.—I Kings 18:42-46.

Lessons from life are of the most forcible and useful kind. The truth or falsity of principles may be judged by the practical tests of actual occurrence. Truth is being continually fortified by subjection to trial, while many plausible theories are abandoned for want of practical value. These things are true in respect to religious teaching as well as human philosophy. The great truths of Christianity invite the closest scrutiny and the most careful investigation. "O taste and see that the Lord is good" was the invitation in the days of God's earliest revelation to man, and "come and see" is still the challenge of the disciples of the Lord as it was in the time of his earthly ministry. A doctrine whose truth has been confirmed by a wide and general experience becomes doubly dear, and by the glorious triumphs of the saints of all ages, our own faith is encouraged.

No fact has been more signally confirmed than this that God hears and answers the prayers of his people. The testimony is abundant. From palace and hut, from the desert and the land of plenty, from the prison dungeon and the bed of suffering, from the burning stake and the arena of wild beasts, comes the same joyful assurance that prayer is answered.

Abraham and Moses and David and Isaiah and Daniel and Paul and John and Wesley and Asbury and the saintly men and women of our own time, in different periods and places and out of different conditions, speak the same words and bear witness to the same blessed truth.

A CRUCIAL TEST.

I Kings 18:17-39.

Elijah had just given an exhibition of splendid courage and unflinching faith when he dared to oppose, in the name of his God, the wicked king, the eight hundred and fifty false prophets and the throng of idolatrous people. Nobody need be surprised at the result. God never fails a man who dares so much for him. The most of us know little of God's love and power because we have risked so little for his sake.

A SECOND TRIAL.

I Kings 18:42-46.

Now that the land had been scourged with drouth for the sin of its inhabitants, the false prophets humiliated and slain, and the people turned back to the true God, with shouts of "The Lord, he is God," Elijah immediately sought the Lord in prayer for rain upon the thirsty land. For three years and six months, no rain or dew had refreshed the earth; beneath all was dry and parched and desolate, and in all the sky there was no sign of cloud; but with the same earnestness and faith with which he had prayed for fire to consume the sacrifice, he now prayed for the blessing of rain on the desolate country.

He Prayed Persistently.—Though his servant returned six times with the discouraging tidings that no cloud was to be seen he continued in prayer, undismayed by an unanswering sky.

He Prayed Confidently.—No doubt was in the mind of the man of God that rain would come. He had said to Ahab, "Get thee up, eat and drink"—get ready to start for home—"for there is a sound of abundance of rain." And when, the seventh time, the servant reported, "There ariseth a little cloud out of the sea, like a man's hand," he ceased his prayer, for the answer was in sight.

There are lessons here for us all: for our encouragement and guidance. The conditions of successful prayer are persistence and confidence. We may wait long, for God does not bestow his blessings where there is not great earnestness. The answer may not come in the way we wish, for God is wiser and better than our wishes. But as surely as he heard Elijah's prayer in his extremity, so surely will he hear us when tried and sore-pressed we cry unto him.

NORTH TEXAS LEAGUES.

To Local Secretaries, North Texas Conference: Our North Texas Annual Conference will meet in Paris, June 15-17, 1898. Report blank and delegates' certificates will be forwarded you in a few days through your District Secretaries. On account of the short time until conference, it is urgent that you fill out reports at once and return as early as possible to your District Secretaries, so that I may get them in hand by June 1, or not later than June 8. Much depends upon your promptness. Exert your every effort for the success of

our Paris meeting. Attend to the election of your delegates at once. Attention is especially directed to collection for conference expenses. If you have not already taken up one, please take up collection at next meeting and forward to undersigned Treasurer.
D. L. WILLIAMS,
N. T. E. L. Conf.

GRAND LEAGUE RALLY.

Thank God for the institution of the Epworth League! The 14th and 15th were good days at Carlton. The occasion was that of a grand rally meeting of Leaguers from various points on the charge and Children's Day. Am glad all these great times are not confined to the National, the State, the conference, the district, but that every circuit pastor who loves his young folks can have grand rally meetings on his charge with good results. At the request of their pastor, the Leaguers of Carlton Circuit gathered to execute a programme previously prepared. The welcome and responsive addresses within themselves rekindled a better fellowship one for another. These were followed by papers and addresses on "What is the Epworth League?" "How Should Leaguers Regard Their Pledge," "Royalty of Being Young," "The Department," "Temperance," "Christian Education," and many others that were full of thought and instruction. Sunday morning was Children's Day. The programmes sent out by our Publishing House were used. The children were delighted. The Superintendent got happy. Parents were made glad. Collection, \$4.40. It was a good time for all. In the afternoon the Leaguers resumed their programme: closed with consecration service and free-will offering for Orphan Home of \$3.35. Many a League's prayer went up for the great General Conference now in session at Baltimore Md., that God would help them in adjusting the affairs of the League, as well as all of its institutions, to the greatest possible good. It does our hearts good to know that our great law-makers are so much concerned about this child of the Church. May God bless our old and young of this charge. May we all be united in one petition to God for a Holy Ghost baptism on the entire charge. We need a great revival. We are praying for it and expect it.
PASTOR.

To the District Secretaries of the Northwest Texas Epworth League Conference:

Dear Secretaries—I have written to each one of you asking your assistance in getting up my report for our next annual League meeting at Temple, July 6-8. Again I appeal to you through the Advocate, and ask you to kindly furnish me with the information desired.

There is only one way for us to make our reports full and complete, and that way is to fill out the blanks sent you at once and return them. If you remember, some of us made some very promising statements at the Brownwood Conference, with reference to the work before us, and we will certainly feel very much humiliated if we come up to this conference at Temple with our reports cut short, and that on account of the negligence of League officers in filling out and returning blanks. So what we want now is quick and prompt action on the part of the District Secretaries. I, and possibly other League officers engaged in business, cannot correspond with each and every League in this large conference, and my plan is to operate as first Vice-President, through the District Secretaries, thus distributing the work so that the burden will not fall altogether upon any one officer.

For fear some of the District Secretaries may not get my letters, as some of the Secretaries have been elected since I received the League Directory, I will again state the information desired. It is as follows:

- (1.) Number Leagues in the District;
- (2.) Number members;
- (3.) Number of cottage prayer meetings held since last conference;
- (4.) Number conversions;
- (5.) Average attendance at devotional meetings;
- (6.) Remarks.

Will you kindly give the above your earliest attention. It certainly is our duty to our Lord and to the League, to attend to these important matters, or else suffer in our Christian experience by non-attendance upon same. This shall be my last appeal through the Advocate, and I shall trust to your love for the League for prompt action the line described. Personally, I can not afford to attend this next conference at Temple unless my report on the line of the Devotional Department is presentable. However, I feel encouraged, and am sure the Secretaries will rally to our support, and we will come up with good reports and a glorious meeting.
R. F. BROWN

First Vice-President Northwest Texas Epworth League Conference.
Coleman, Texas.

OUR MISSION FUND.

Since our last acknowledgment, April 14, the following Leagues have paid on Mission Fund for the past year amounts named. In that list Aransas Pass League should have been \$5 instead of \$2.50; also Lockhart's \$5 was omitted.

- Sealy, \$4.85; Rosalie, \$5; Oak Cliff, \$10; Pearsall, \$10; Denton Street, Galveston, \$20; Garland, \$4.60; Collinsville, \$8; Fifth Street, Waco, \$13.50; Ennis, \$15; Tenth Street, Austin, \$7; Corsicana, \$12.80; Wichita Falls, \$10; Oak Lawn, \$7.50; Grassyville, \$2.75; Comanche, \$20; Taylor, \$15; Gatesville, Jr., \$5; Mt. Pleasant, \$10; Broadway, Gainesville, \$10; Belton, \$10; Barry, \$5; Missouri Avenue, Fort Worth, \$5; Beaubrook, \$5.25; Polytechnic College, \$17.21; Plano, \$15; Centenary, Paris, \$40; North Texas Female College, \$10; Travis Street, Sherman, \$5; Merkel, \$5; Mulkey Memorial, Fort Worth, \$20; Ladies' Annex, Georgetown, \$7.50; Denison, Sr., \$15; Rockwall, \$6; Atlanta, \$10; Buffalo, \$5; Willow Street, Sherman, \$10; Alvarado, Sr., \$5; Bowie, \$12; San Angelo, Sr., \$2.50; Bonham, \$20; Clarksville, \$10; Victoria, \$5; Richmond, \$10; Throckmorton, \$3; Kerens, \$5; Sherman Street, San Antonio, \$6; Wesley, Sr., Greenville, \$5; Round Rock, \$9; First Church, Weatherford, 10; Mineral Wells, \$6.05; Bells, Sr., \$8.25; Heprietta, \$12.50; Twenty-fourth Street, Austin, \$15; Counts Memorial, Weatherford, \$10; Beeville, \$12; Frost, \$6.05; Brenham, \$20; Bryan, \$10; McKee Street, Sr., Houston, \$13; Willis Point, \$10; Cooper, \$7.40; Corn Hill, \$8; Blanco, \$8; Lufkin, \$8; Blossom, \$5.40; First Church, Fort Worth, \$23.15; West Dallas, \$10; China Springs, \$4.15; Moody, \$10; Haskell, \$5; Washington Street, Hous-

ton, \$10; Leander, \$6.90; Uvalde, \$3.79; Grand Prairie, \$1.25; Warren's Creek, \$5; Gonzales, \$15; Georgetown, Jr., \$5; Chappell Hill, \$8; Hutto, \$8; Gatesville, \$10; First Church, Dallas, \$50; Eastland, \$10; Sulphur Springs, \$10; Bluffdale, \$2; Ozona, \$10; Ector, \$8.

This includes amounts paid me at Galveston.

Will those Leagues who have not yet paid, please remit promptly, so that we may close the year's work.

A. K. RAGSDALE,
Secretary and Treasurer Com.
Dallas, Texas.

NORTHWEST TEXAS LEAGUE CONFERENCE.

The Northwest Texas Epworth League Conference will meet at Temple, July 6, 7 and 8. Leaguers in the bounds of the conference are urged to elect their delegates at once, delegates who will attend, and notify Prof. J. E. Blair, Chairman of the Entertainment Committee at Temple. The railroads will give reduced rates. An interesting and helpful programme is being prepared, and every League that has a delegation at this conference will receive great benefit from it. Leagues are entitled to one delegate for every thirty members and portions of fifteen, all Leagues being entitled to at least one delegate. Presiding elders, delegates and parties on the programme are ex-officio members. If you want to send more than your prescribed delegation write to Prof. Blair and he will arrange for their entertainment. From over 275 Leagues in Texas we want and confidently expect at least 500 at the Northwest Texas League Conference. See that your League is represented.

WILL H. MAYES,
Prs. N. W. Texas League Conf.
Brownwood, Texas.

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NOTES.
Remember the date of the West Texas Epworth League Conference at Victoria June 14-17.

The Epworth Era will be enlarged and improved.

There are now two millions of members in the Epworth Leagues of the world.

In these times of war and excitement, let our young people keep close to Christ, and let those of our young men who go to serve their country in the field keep untarnished their Christian integrity.

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For skin eruptions arising from impure blood use **HEISKELL'S BLOOD AND LIVER PILLS** They act on the liver. Make the eyes bright and complexion healthy.

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**TWELFTH
ENCAMPMENT
OF THE
SCOTTSVILLE HOLINESS
CAMP MEETING
July 26 to August 5, 1898.**

ANNOUNCEMENT. In making this, the twelfth announcement, the Board of Holiness, and extend a cordial greeting to all lovers of Scriptural Holiness, and extend a pressing invitation to attend this mid-summer camp. We assure you a Christian reception, and everything will be done to make your stay with us both pleasant and profitable. For years this noted camp has been the rendezvous of thousands, the pioneer of the Holiness Revival in the South. We are pleased to state that the outlook is good for a Great Religious Gathering.

WORKERS. Rev. A. C. Bane, of the Pacific Coast, and Rev. E. F. Walker, of Greensboro, Ind., will attend; other noted ministers and workers will be with us. This, of course, includes Dr. W. B. Godby and his Greek Testament. Let much prayer be made that the power of the Holy Spirit may rest upon these workers.

WARNING. The times are auspicious and the signs are ominous. "The sound of a going is heard in the tops of the mulberry trees." The hand of God is moving rapidly on the checkerboard of the nations. The converging rays of history and of prophecy point to these days—**THE SON OF MAN IS COMING!**

INVITATION. That we may humbly contribute to God's glory, and do good to the souls and bodies of men, we invite you to this Annual Feast. For years the banner "HOLINESS UNTO THE LORD" has been the motto of this Camp. Our one object, one desire, is the conviction of sinners, the conversion of mourners, the reclaiming of backsliders and the sanctification of believers. Pray for a mighty out-pouring of the Holy Spirit upon the people.

PARTICULARS. Scottsville is eight miles east of Marshall, Texas, on the Texas & Pacific Railway and connecting lines. Visitors' Home, a two-story building, free to all comers. At the eating house meals and lunch can be had at reasonable rates. The camp will be supplied this year with both spring and well water. Free transfer from station to grounds. Free entertainment to all preachers in the regular work.

A. B. WASKOM, Secretary, **T. W. WINSTON,** President.
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CONSUMPTION

Sunday-School Dept.

Address all communications for the Sunday-school Department to Rev. F. B. Carroll, D. D., Georgetown, Texas.

Second Quarter, Lesson 10, June 5.

JESUS CONDEMNED.

Matt. 27:11-26.

Golden Text: Christ Jesus came into the world to save sinners.—I Tim. 1:15. Time: Friday morning, April 7, A. D. 30. Place: Palace of Calaphas and the Judgment Hall of Pilate.

BETWEEN THE LESSONS.

After the institution of the Lord's Supper, studied in our last lesson, Jesus went out, with the eleven disciples still true to him, to the Garden of Gethsemane. Then came his great sorrow and agony, and his prayer, surrendering his will to the Father. Guided by the traitor Judas, he was seized in the Garden by a band of chief priests and soldiers and hurried away to the house of Calaphas, where an informal trial was held before the Sanhedrin, and then he was taken to the Hall of the Sanhedrin in the temple area and formally condemned. But the Sanhedrin had no power to execute the sentence of death upon Jesus, so he was taken before Pilate, the Roman Governor, as told in our lesson to-day.

JESUS TRIED BY PILATE.

Verse 11—"And Jesus stood before the governor." The word "governor" in the Greek is a general term, signifying leader, ruler, governor in a general sense. Archelaus was banished in A. D. 6, and Judea and Samaria made a Roman province, governed by a procurator. Pontius Pilate was the sixth procurator from A. D. 26 to 36. Jesus stands before this odious man as a prisoner. The time was in the early morning; the place was either the castle of Antonia, at the northwest corner of the temple area, or the grand palace of Herod the Great, on the western side of the city near the present Jaffa gate.

"And the governor asked him, saying, Art thou the King of the Jews?" The accusation brought against him was that he claimed to be a King. "And Jesus answered him, Thou sayest," meaning, You speak the truth. From John 18:33 we learn that this question and answer were spoken in private within the praetorium, and that Jesus explained that his kingdom was not of this world.

Verse 12—"And when he was accused of the chief priests and elders, he answered nothing." They had already condemned him. In Isaiah 53:7 it had been written of him, "And he opened not his mouth. He made no defense of himself."

Verse 13—"Then said Pilate unto him, Hearst thou not how many things they witness against thee?" The Greek may mean either how many or how great—indeed, may include both. What a mass of things."

Verse 14—"And he answered him to never a word"—not even to one word—"inasmuch that the governor greatly marvelled." Why this remarkable silence before the Jewish tribunal and before Pilate? The Sanhedrin has already condemned him. The work of his ministry has been accomplished, his hour is come, and he is now ready to endure the cross. His death is necessary for the world's salvation, and he voluntarily submits to it. So he stands silent before his judges and accusers.

Luke and John here relate that Pilate declared he found no fault in him (Luke 23:4, John 18:38), and learning that Jesus was a Galilean, he sent him to Herod. Jesus was utterly silent before Herod also, and was sent back to Pilate. This formed the second stage in the Roman trial.

PILATE ATTEMPTS TO RELEASE JESUS.

Verse 15—"Now at the feast"—that is, the Passover—"the governor was wont to release unto the people a prisoner whom they would." A concession to a popular desire. The origin of the custom is quite unknown. "Despots have often found some release of prisoners to be popular with the people."

Verse 16—"And they had a notable prisoner called Barabbas." He was a robber (Jno. 18:40) and had excited insurrection in the city, during which he and his followers had committed murder (Mark 15:7, Luke 23:19). So St. Matthew justly calls him "a notable prisoner"—a prisoner of mark.

Verse 17—"And when they were gathered together, Pilate said unto them, Whom will ye that I release unto you?—Barabbas or Jesus, which is called Christ." From Mark we learn that the multitude reminded Pilate of the custom of releasing a prisoner at the feast (Mark 15:8). And John states, and Luke implies, that Pilate suggested the release of Jesus.

Verse 18—"For he knew that for envy they had delivered him." The manifest innocence of the prisoner proved the base envy of his accusers. The envy of the chief priests who delivered Jesus to death, arose from fear of their own popularity and power.

MESSAGE FROM PILATE'S WIFE.

Verse 19—"When he was set down on the judgment seat"—this was a special chair, often carried about by a Roman official of rank, and placed as a seat of justice in front of his tent or house. "His wife sent unto him, saying, Have thou nothing to do with this just man: for I have suffered many things this day in a dream because of him." From what Pilate's wife had learned of the man and the proceedings she was convinced that he was a "just man," innocent of the charges brought against him. This impression was naturally carried into her dreams. Her message naturally would increase Pilate's reluctance to condemn Jesus.

Verse 20—"But the chief priests and the elders persuaded the people that they should ask Barabbas and destroy Jesus." This they had time to do while Pilate was considering the message from his wife. This deliberate preference of a robber and murderer to Jesus was enough to brand the conduct of these high officials with infamy.

Verse 21—"The governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said Barabbas." This was a painful disappointment to the governor. "What then," he says, "shall I do with Jesus which is called Christ?" To release Barabbas is to endanger Jesus, and Pilate still hopes to change their request.

Verse 22—"But their minds are already made up. They all say unto him, Let him be crucified." The crowd had taken the hint of their answer from the chief priests,

the moving spirits in all this wicked proceeding.

Verse 23—Pilate still remonstrates: "Why, what evil hath he done?" Luke tells us that Pilate declared, "I find no cause of death in him," and proposed as a kind of compromise, "I will therefore chastise him and let him go" (Luke 23:16-22). "But they cried out the more, saying, Let him be crucified." The spirit of the unreasoning, blood-thirsty mob wholly possesses them.

PILATE SHIFTS THE RESPONSIBILITY.

Verse 24—"When Pilate saw that he could prevail nothing"—he had made in all six distinct efforts to escape the difficulty of condemning Jesus: (1) Sending him to Herod. (2) Suggesting his release according to the custom at the feast. (3) Proposing to compromise by scourging and releasing (Luke 23:22). (4) Washing his hands and disclaiming responsibility. (5) Proposing to turn the case over to the Jewish rulers (Jno. 19:5). (6) Appealing and remonstrating before he pronounced judgment (Jno. 19:11). But Pilate's record was in the way of his conscience—he feared the people, and so was powerless.—Broadus.

Verse 25—"Then answered all the people, His blood be on us and on our children." They assume the awful responsibility of which even Pilate would wash his hands. And so the curse fell upon them. Under the siege of Titus, so great was the number of Jews crucified in Jerusalem that there was not space enough for the crosses nor were there crosses for the bodies.

Verse 26—Barabbas was then released, and Jesus was scourged, stripped and bound to a post, and bending forward so as to completely expose his back, then beaten with a heavy whip or strap, pointed with bone or metal. Then he was delivered to some of the soldiers to be crucified.

BIBLE READING.

In order that others may be aided in a more systematic reading of the Scriptures I would like to tell the readers of the Advocate of a Bible reading class which my father, Mr. I. J. Poteet, organized at this place more than fifteen years ago. We know it is good and can recommend it to all. It is in connection with the Sunday-school and is called the "try class." Each member agrees to try to read two chapters in the Bible every day—one in the New Testament and one in the Old. He may read any chapter he chooses in the Old Testament, but beginning with the first chapter of Matthew on Sunday, or the day upon which the class is organized, the second chapter on Monday, the third on Tuesday, and so on until the following Sunday. When the roll is called those who have read two chapters each day, having read the right chapter in the New Testament for the right day of the week, answer "star perfect"; those who have read the New Testament chapter each day but failed to read one in the Old answer "perfect," and those who failed to read their chapter, even for one day only, answer "imperfect." Each Sunday the Sunday-school Superintendent calls upon a member of the try class to tell the other members the chapter for that day, so that those who are imperfect may begin again for the following week. We continue reading this way until we complete the New Testament, when we begin again. Our class has read the New Testament through sixteen times and have begun again.

Of course we sometimes read our chapters in order to keep our promise or to keep from answering "imperfect," but even then we always get something good out of them. All who can read may become members. EMMA POTEET, Salado, Texas.

RESOLUTION OF RESPECT.

The Oak Grove (Tarrant County) Sabbath-school, at its regular meeting on Sunday, May 15, 1898, passed the following resolutions of respect to the memory of their deceased Superintendent, Wright Corley:

Whereas, God in his wisdom has removed from labor to rest our beloved Superintendent, Wright Corley; therefore be it

Resolved, That in the death of Father Corley the country has lost one of its best citizens, the Church an active and efficient member and the Sabbath-school an honored Superintendent.

Resolved, That we tender to his family our sincerest sympathy, begging them in their bereavement to remember that he has finished his course in peace and is now enjoying that rest promised to the faithful servant of God.

Resolved, That a copy of these resolutions be sent to the Texas Christian Advocate for publication.

CLEMENT MORRISON, HARD GROVE, Committee.

RESOLUTIONS OF RESPECT.

Having known Mrs. William H. Allen, some of us for years, we can truthfully say we never knew a truer, purer, nobler life than hers. Quiet, gentle in manner, strong in faith, patient in tribulation, intimate with God and his word, it seemed to us she was one who could least be spared from the walks of life; but God took her and as she said in her last illness, "He makes no mistakes."

She was an enthusiastic member of the W. F. M. Society, for years the Conference Treasurer and Corresponding Secretary of our Auxiliary, doing the work of each cheerfully and well—"for the Lord." Recognizing the loss we have sustained, the Auxiliary would record the death of one so valuable, so beloved, so honored; therefore,

Resolved, That in the death of Mrs. Allen we feel deeply the loss of one ever lavish in prayers, works and means to spread the Gospel, and we believe "in eternity, when the deeds of the saints of earth are revealed, many will call her blessed of the Lord."

Resolved, As a society we honor her worth, revere her memory, and will try to emulate her faithfulness and consecration, and will pray that many like her may be raised up to show forth the life of Christ as she did.

Resolved, That to her sorrowing husband and motherless little ones we extend our hearts' tenderest sympathy, praying they may find sweet comfort in their affliction in the religion which she so loved and so nobly lived; and for the little daughter we would pray that the mantle of her precious mother might fall upon her, that she may make as good and useful a woman as her mother was. To her parents, bowed with grief over

the loss of their first born, and who were entrusted with the care of the little babe, we offer sympathy, and commend them to God, who hath said: "Cast thy burden on the Lord, for he careth for thee." For her mamma Allen, who in old age is to care for the motherless ones, our prayers are ascending that God may abundantly bless and strengthen her for the duties before her. "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." To all the other loved relatives we offer condolence, assuring them that their sorrow is our sorrow.

MRS. B. E. WARREN, MRS. J. H. COCKRELL, MRS. W. B. DASHFELL, MRS. C. O. MATHEWS.

TRIBUTE OF RESPECT.

To the Harmony Sunday-school: Having been appointed by the Superintendent to write a tribute to the memory of one of our much loved and greatly missed pupils, I present the following:

It has pleased our Father in heaven to remove from our midst and from the walks of life Ola Simpson, who was called from earth to heaven April 13, 1898.

Though called away in the bloom of youth, still she acquired and manifested such virtues of the Christian religion as made her example worthy of emulation. She was devoted to the Sunday-school and always entered into its service with a glad heart. But now the Sabbath-school looks with sadness at the vacant seat she once occupied; we hear her voice no more in the song service; she responds no more to the call of her teacher, nor to the question, "What is the golden text?" She has answered to the "roll-call up yonder," and with the angelic choir is chanting anthems of praise "to God and the Lamb."

To the Superintendent, teachers and school has lost one whose character was rarer than express our love for one so pure, so gentle in temper and who has left an example worthy to be followed, in the following resolutions:

1. That the Sunday-school bow with submission to this sad event, "for it was the Lord that gave, and the Lord hath taken away; blessed be the name of the Lord."

2. That we recognize that the Sunday-school has lost one whose character was pure and spotless and whose blood-washed spirit, we believe, is now singing among the angels.

3. That we assure the grief-stricken parents and relatives that they have our heartfelt sympathy and prayers in this time of their sad bereavement.

DOGIA THARP, Adopted by the Sunday-school.

TRIBUTE OF RESPECT.

We, the committee appointed to prepare resolutions as a tribute to the memory of one of our members who has been recently called from earthly labor to heavenly rest, will present to the school the following:

The Harmony Sunday-school has been running about nine years, and now for the first time we are called upon to chronicle the death of one of our members. How grateful we should feel that the cruel hand of death was so long forbidden to strike the fatal blow in our ranks, but at last he came and has left his footprints and leaves vacant a place in our Sunday-school.

The name of Emma Settles has been erased from our roll, but still abides in our memory. But no more has befallen her than must come to us all, and while we are standing under this shadow, it may not have hardly passed away before death will wave his dark banner over another. Let us live like those who expect to die, and we will be better prepared for his coming. We present the following resolutions:

1. That while we feel that in the death of Emma Settles the school has lost a faithful scholar, still we will murmur at the dispensations of Providence, for the Lord doeth all things well.

2. That we extend to Bro. and Sister Baily, who, but a few months ago, had taken this little girl to care for as their own, and though the time had been short, still their hearts had entwined their affections around her as much as if she had been their own, our sympathy, and assure them that they shall have our prayers in their sad bereavement.

MINNIE LEE SNELL, MARY OWENS.

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METHODISM IN THE NINETEENTH CENTURY.

(CONTINUED FROM NINTH PAGE.)

tainty, Methodism proclaimed assurance. And to those who insisted that it was unreasonable to suppose that a sinner can know his sins forgiven, Methodism joyfully confessed that—

"The Spirit answers to the blood
And tells me I am born of God."

Brothers, these doctrines are immortal. Age has not sapped their vitality nor dimmed their luster. They are still the power of God unto salvation. They are as perfectly adapted to the needs of humanity now as when Peter preached them at Pentecost, or as when John Wesley rescued them from the mass of theological vagaries of the eighteenth century.

Our doctrines must be magnified. We must preach them, teach them, sing them, print them, and testify concerning their power. Still we must make them the unyielding breastwork against which skepticism shall hurl its maddened forces—the inspiration of every ethical appeal and social reformation; the gleaming lights along humanity's pathway to guide men by the way of the cross to liberty and peace and heaven.

THEN METHODISM IN THE TWENTIETH CENTURY MUST BE EVANGELISTIC.

John Wesley was the evangelist of his century. When his mission opened, the religion of England was Christianity without Christ. Prelates preached platitudes to peopleless pews. A dozen persons made a respectable congregation. Often there were only the sexton and the choir. The dean of St. Patrick's in Dublin once preached to the sexton alone. His sermon consisted of this exhortation: "Be a good man, John, and a tory." Drunkenness, Sabbath desecration and all forms of crime were shockingly prevalent. In the midst of such moral darkness the evangelistic fires of the eighteenth century were lighted. They burst forth upon the kingdom in tongues of flame, and soon all England glowed with their intensity.

The flaming torch of evangelism was presently carried to our shores. You remember Wesley's farewell commission to Shadford: "I let you loose, George, on the great continent of America; publish your message in the open face of the sun, and do all the good you can." Well, sir, the Methodists did get loose on this continent! They went everywhere, preaching the gospel and telling their experience. They journeyed joyfully up and down this Atlantic seaboard. They pushed up into the valleys and over the hills of New England. They accompanied the march of civilization westward. They climbed the rugged heights of the Alleghanies, and swept into the wilderness beyond. Soon the forests of your great Southland and the prairies of the farther west rang with the fervid songs and exultant shouts of the Methodists. The one overmastering passion of these sturdy pioneers was that of evangelism. They preached for souls. They prayed for souls. They went from house to house seeking souls. Winning souls, they were happy. Failing in that sublime mission, they were cast down. Who among us is ashamed that a recent magazine writer, discussing Methodism from the view-point of an outsider, affirms that the dominant impulse of the Wesleyan movement on all the continents for a hundred and thirty years has been its revivalistic fervor?

But what of the new century? Do not the changed conditions render evangelism less needful? Shall not Methodism now become absorbed in the humanities of our day and find in them her providential mission. No! No! Sin is still sin. Sinners are still sinners. Retribution is the same awful certainty. The call to repentance has never been revoked. The Son of God still yearns to claim the purchase of his blood. And the commission to evangelize the whole world which was given to our fathers has never been annulled.

The multitudes perish. They perish in the slums of the great cities. They perish on the fashionable avenues and boulevards—perish, notwithstanding they are cultured and rich. They perish in isolated rural regions—many of them as destitute of the gospel as a Zulu or a Hottentot! Upon these dying multitudes the warnings and invitations of the gospel must still be pressed. And this great work must not be relegated to the professional evangelist, self-appointed, or otherwise. In the new century, the name Methodist preacher and the name evangelist must again become synonymous terms. Our evangelistic temper must be maintained as the basis of our perpetuity. But we must continue to

be evangelists for the sake of evangelical Christianity. Said a distinguished minister of another denomination in my hearing not long ago: "I observe that some of your people are inclined to discount revivals. But never give up your revivals. The overflow from them replenishes and vitalizes every Protestant communion." I thank God for such a tribute to my Church, and fervently that in these times of subtle criticism and corroding formalism, our hearts may be filled with the fires of a second Pentecost, and our sacrificial hosts girded anew for the mightiest revival campaign in a hundred years.

BUT SIR, METHODISM IN THE NEW CENTURY MUST ALSO BE SOCIALISTIC.

John Wesley was a Christian socialist. His sympathies for the unfortunate were aroused while he was still a student at Oxford. Years after, when the foundry was secured, a portion of the great room was furnished with benches and desks for a free school. Another was arranged for a book store, where publications of all useful kinds could be obtained for a nominal sum. Still another part of the building was used as a dispensary, where the poor came to receive advice and medicine. An experienced surgeon was employed, and within a few months five hundred patients were cured. Then followed the loan society and the employment bureau. In the presence of these pressing needs of the common people, Mr. Wesley laid the foundations of the Institutional Church, and demonstrated the fact that a Church can be foremost in evangelistic endeavor and at the same time carry forward multiplied

agencies to alleviate the distress of the unfortunate.

I would to God, sir, that the spirit of our founder might be projected across the century, and that the world's tomorrow might see Methodism marching in the vanguard of the Christian forces that must rescue the nation from its industrial and social perils.

We are to face some grave industrial perils. Dark clouds already gather upon the horizon. There are mutterings of a coming storm. Organized capital is often organized greed. Organized labor is often organized tyranny. Both are Christless. The principles upon which much of the business of our times is conducted is little short of civilized barbarism. Hence, the sweat-shop. Hence, the underpaid and underfed.

The tap-root of this industrial unrest is sordid selfishness. That saying is trite, but it is true. What is the remedy? Not education. Not agitation. Not legislation. But regeneration. And what Church should more joyfully carry the message of hope to the industrial world than this Church of democratic heart and generous hand?

Closely allied to these perils are those which touch the social life of our people. The problem of the city's slums, the saloon, prison reform, the broad question of Christian citizenship, the intricacies involved in the relief of the poor, the question of reaching those who are wholly indifferent to the Church—these and other burning issues must be met tomorrow. Shall they be left for adjustment to irresponsible hobbyists or secular sociologists? Nay, my brethren. The clear light of divine truth must be poured upon them. Bible standards must be lifted up. A propaganda of

humanitarianism must begin—a humanitarianism based not upon regard for the bodies of people alone, but one having for its chief inspiration a yearning love for their souls. Am I too optimistic when I declare my growing confidence that the Methodism of tomorrow will be Christlike enough and Wesleyan enough to lead in this crusade for social regeneration?

It seems hardly necessary for me to say, sir, that in the new century

WE MUST MAKE RELENTLESS WAR UPON THE INSOLENT RUINOUS RUM TRAFFIC.

Long years ago we branded the legalized saloon as the center of diabolism upon earth, the fruitful source of the nation's commercial, social and moral despair. But the adherents of the various branches of American Methodism are only half aware of their ability to deal with this evil. With our more than 20,000,000 adherents, we have power enough within ourselves, if it were only harnessed and used to strike terror to this demon's craven heart. And we will do it some day. Two millions of members of the Epworth League will march with us across the line which marks the century—a new and potential factor in our war against the saloon. They are patriots, every one. They love their country and glory in the flag. Their hearts consume with a righteous anger as they behold the national ruin which the rum-fiend has wrought. Sir, the conviction is borne in upon me that before the sun of the new century has reached its meridian the legalized saloon will go down. We have preached

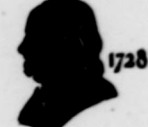
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against the saloon, and we have preached well. We have prayed against the saloon, and have prayed with fervor. We have written against the saloon, and there has been logic in our sentences. We have wept in the presence of the desolations of the saloon, and our tears have been sincere. But the day is coming when we will do more—a day when our sermons and prayers, and arguments and agitations, and heartaches and tears will crystallize into ballots, and when, by the iron hand of prohibitive law, this red-lipped monster shall be throttled and choked and hurled back into the hell from which he came!

But we will not fail in the new century to place

INCREASING EMPHASIS UPON CHRISTIAN EDUCATION.

The pillars of civilization rest upon two corner stones, religion and enlightenment. It is a fact of universal history that everything great in mental achievement, whether in art, literature or civilization, is due to the stimulus of a belief in the divine. From this Dante obtained the theme by which he mastered Italy. It inspired the song of Tasso. It fired the courage of Savonarola when he cried out against Lorenzo. It was the staff upon which Luther leaned when he lifted his voice in the protest of the reformation. It was the iron in the blood of Cromwell, and it gave to the verse of Milton its fervid glow, when he sang the songs of paradise. Someone has aptly suggested that during the period that France was dominated by the materialistic philosophy of Voltaire "no great picture was painted and no great poem written."

Does not experience also remind us that when we fail to recognize the supernatural in education, when we stimulate our students with mere worldly ambitions and appeal only to worldly motives, we quench the fires which stir the young to their noblest mental endeavor?

Almost as soon as she had drawn her first breath, Methodism recognized this historic axiom. Hence, Kingswood and Cokesbury. As time has passed a great educational system has been built up. From our college halls have gone forth tens of thousands of students. They have gone forth with a thorough mental equipment, high ideals of life, a profound reverence for God and his word, and, best of all, multitudes of them have rejoiced in Jesus Christ as a personal Savior—an experience obtained during their college days. Brethren, these schools of learning will live in the new century, but their life will be more abundant. They will not always seek and seek in vain, for appropriate buildings and ample endowments. The eyes of our people will be opened to their beneficent work, and the money will flow unstinted to their treasuries. Equipment will be the best which the world can produce, teachers will be paid salaries commensurate with their abilities, and Methodist education will stand side by side with Methodist salvation. Is it a mere idle dream of mine that in the next generation your colleges and ours will become federated around some common center of inspiration, and stand together for mutual co-operation and efficiency? I think not. And it is no idle dream that yonder upon the banks of the Potomac, in the shadow of the national capitol, there will soon stand a great Christian university, with munificent endowment, cultured faculty and facilities unsurpassed upon the continent; a university in which the flower of our young manhood and womanhood shall receive instruction unmingled with the nationalistic insinuations of the old world; a university which will be the pride and joy of Methodism South and Methodism North.

But time would fail me to speak at length of

OUR GREAT CONNECTIONAL ENGINEERIES.

and of the imperative demand for immediate and immense enlargement.

The presses of our publishing houses must instantly quicken their speed. Christian books and periodicals must be scattered like the leaves of autumn—scattered until every home touched by our influence has been invaded and every library pervaded by their intellectual and spiritual heaven.

Our Church Extension Boards must be rebaptized for their incomparable work. Dollars must drop from consecrated hands into their treasuries until a sanctuary has been erected in the last churchless district, no matter how isolated or how poor.

Our plans for the education of the poor, white and black, must be speedily placed upon a basis so generous and permanent that our largest efforts in the past will seem dwarfed and unworthy.

The great commission which Christ gave at Bethany must be echoed and

re-echoed in the ears of the coming generations until the fires of missionary zeal and missionary consecration shall be fanned into leaping flames.

Hospitals, orphanages, and other Christly plans for the amelioration of the condition of the wretched and the sick are yet in their infancy with us. We cannot expect to hear the "well-done" of the Master if we do not multiply them a hundredfold. Methodism, not Romanism, must take this continent, and we should match every sister of charity with a beautiful white-souled angel in the garb of a Methodist deaconess.

The high possibilities of Biblical instruction must become operative in our Sunday-Schools. Our junior leagues must be everywhere used to introduce childhood into membership with the Church. The Epworth League, with its superb plans for the intellectual, social, and spiritual culture of our young people must be kept true to its ideals and made a measureless power for good.

And oh, sir, with the coming of the new century there must also dawn a new era in the method and measure of Christian giving. To-day the question too often is: "How little can I give to God, and how much can I keep for myself?" To-morrow it must be: "How much can I give, and how little can I safely reserve as the basis of future investments for Christ?" Today it is the obligation of giving—the stern duty to yield up our treasure to God. To-morrow it will be the joy, the exhilaration, the luxury of pouring our choicest possessions into the treasure-house of the King.

But while this Wesleyan brotherhood, a flame-crowned host, moves forward to realize these high ideals of service, we must still walk the humble paths of heart experience blessed of God among us for a hundred years.

"We are traveling home to God,
In the way our fathers trod;
They are happy now and we
Soon their happiness shall see."

We must have a converted membership. Is there not a dangerous trend just now toward the bisection of religious experience? In the wilderness of first and second blessings, consecrations, baptisms for service, faith healings, etc., is it surprising that people are led to discount the importance of plain, old-fashioned conversion? The gift of tongues has become the confusion of tongues. We must again give emphasis to the old vital doctrines of repentance, regeneration, the witness of the Spirit—conversion, radical, instantaneous, Spirit-wrought, and glorious.

A converted Church will be a witnessing Church. There are some features in our denominational life which we may not be able to carry over from this century into the next. There are certain peculiarities which may be forfeited without irreparable loss. But Methodism must hold on to Christian testimony. We must never forget to tell our experience. We will not tell it unless we have it. Bobby Smith, the Sunday-school boy, was a philosopher. The Superintendent was one day urging the children to sing more heartily. "There is Bobby Smith," said the leader, "he is not singing. Bobby, why don't you sing?" "I—I—I'm singing all I feel," said Bobby. There must be songs of love and praise to Christ in our hearts before they can find exultant expression on our lips.

Brethren, we must not rely for success upon swelling numbers or popular favor. Nor yet upon ecclesiasticism which even our rivals admit is the most perfect since the Church took on organic form. There is no power in a machine. We might place on the track the mightiest locomotive ever built. We might attach it to the longest train which a locomotive ever drew. We might burnish every brazen mounting until it glistened with brightness. We might smooth every journal box, and oil every bearing. We could do all this with the mightiest engine ever built, and yet it would be a great lifeless, useless thing. But let the fires once be kindled under the boiler, let the steam go coursing through its iron arteries—then you have a thing of life, a marvel of mighty power. Methodism needs more than a great ecclesiasticism. The fire must fall from above. The energy of the Divine Spirit must sweep through our souls. We must be electrified by currents direct from the Divine dynamo. Thus filled and thrilled we shall move out into a century pregnant with spiritual possibilities, and no power on earth or in hell can impede our conquering advance.

The strategic point in every great campaign is that of leadership. Great deeds are incarnated in great men. The world is in extremity for men. The supreme need of Methodism in this hour is men—full rounded men; men of big brain and great souls; tall

men who will tower above the pigmies of their time; men of clear vision who can see afar; men of faith; men of convictions; men whom fear can not move; men to whom even the stake and the flame would have no terrors.

Such leaders have been seen by every century, sometimes appearing only at long intervals, but always rekindling by their extraordinary powers of genius and grace the expiring fires of goodness and truth.

Such men were Moses and Isaiah and Paul and Augustine and Luther and Wesley. Such men also were Asbury and Lee and McKendree and Capers and Hedding and Soule and James and Mc Tyeire. These men thought great thoughts. They spake great words. They wrought great deeds. They marched across their age with a tread that shook the continents and with a torch that illumined the world.

Hidden somewhere in the Almighty's quiver there are shafts as keen as any he has ever used, and he will give them to his Church when the emergent hour comes. These coming leaders may be living in obscurity to-day—their names unspoken. To-morrow they will come forth, each a Sir Gala had.

"Whose strength is as the strength of ten,
Because his heart is pure."

Sir, I tremble when I think of the responsibilities of Methodism in the new century, but I fairly shout when I contemplate her matchless opportunities. In the words of a white-haired saint whose hands were laid in ordination upon some of our heads, and whose chariot of flame is even now descending to bear him upward to his crown: "God has committed to us a great trust. He has put the millions into our hands to be moulded and fashioned. He has given us the key-position in the crisis hour. He has made us the heart of the host—the hand of the right arm. America will determine the future of the world. From her will emanate the deciding factors. We ought to be chief among the determining forces of America. It is not possible for others to deprive us of that position if we do not prove ourselves unworthy to hold it."

I hear the tramp, tramp, tramp of the Methodist millions of the twentieth century. I lift my eyes, and, behold, the mountains and the valleys are filled with swiftly moving columns, their banners waving in the breeze. They are marching for the war—they keep step with the other great Protestant battalions who also fight under the command of the King.

Methodism of the twentieth century! favored of God, exalted unto heaven in opportunity for service and sacrifice,—move out, move out into the fiercest of the fight! Storm every fortress of evil, scale every bristling breastwork, and lift the crimson flag of Immanuel above every conquered citadel!

In the name of Protestant Christianity, which looks to us still for aggressive leadership; in the name of every righteous cause whose destiny in this crucial hour seems to be trembling in the balance; in the name of the youthful millions who travel through an enemy's country, and whose ranks must be fearfully decimated by the subtle warfare of a hellish foe; in the name of our glorious veterans, scarred and bleeding from wounds received upon a hundred battle fields; by the cherished memories of our fallen leaders—aye, by the memory of the whitened face and parched lips and quivering limbs and breaking heart and dying agonies of the Son of God, I exhort you, falter not!

God grant that ere the bells ring out the death knell of the twentieth century, the glad day shall have been ushered in when "the earth shall be full of the knowledge of the glory of the Lord as the waters cover the sea."

The sudden death of Dean Vahl, President of the Danish Missionary Society, is a serious loss to the cause of foreign missions. Dean Vahl has been for many years noted for his skill and great accuracy in the compilation of missionary statistics, and his series of missionary atlases at the time they were published were invaluable. He was also the moving spirit in Scandinavian missions. It will be no easy thing to fill his place.

Two nothings should never marry.

A CHANCE TO MAKE MONEY.

I have berries, grapes and peaches a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail a sample of fruit and complete directions to any of your readers for nineteen two-cent stamps, which is only the actual cost of the samples, postage, etc. I am going to begin work at once to catch the spring trade.
FRANCIS CASEY, St. Louis, Mo.

MISSIONARY COLUMN

Prepared by Rev. J. B. Sears,

Of the Texas Conference.

Cameron, Texas.

There are well meaning people who think the missionaries have easy work. They also think the converts in the foreign field have an easy change to make to abandon their old religion and customs and adopt Christianity. Ignorance at this point is fatal to the most intelligent interest in the work of foreign missions. It is true we know little of the missionary's greatest troubles and seldom pray for what he most needs. The following from the pen of Mrs. Geo. S. Hays illustrates the conditions that are common in China:

Mr. Chang is one of several sons, who with their wives and children are dwelling in patriarchal fashion under their father's roof. Each son works on the farm owned by the father, and all that is earned goes into the common purse. All are clothed and fed from the common fund. All are treated alike, and all must work alike. Mr. Chang wishes to be baptized; he must, therefore, keep the Sabbath holy. His father and brothers are bitterly opposed to Christianity and do all in their power to prevent his baptism. They declare that they are obliged to work every day in the year, and that he also must work.

He offers to give up one-seventh of his share of the income if they will allow him to rest on the Sabbath. But they absolutely refuse to grant this. If he persists in resting on the Sabbath, his home will be the scene of such bitter wrangling, reviling and quarrelling as cannot be even imagined in this Christian land. He then asks his father to give him his share of the inheritance that he may provide in the future unaided for his wife and little ones. This, also, is absolutely refused.

What is Mr. Chang to do? He has no trade. He has not cash with which to engage in business. His wife cries and bewails her lot continually, saying what is perfectly true—that if he leaves her and her little ones with his father and goes away to engage in work, they will be ill-treated and perhaps half starved. It is impossible for her to return to her own parents. Will Mr. Chang be justified in taking a step which will bring want and misery upon his wife and helpless children? What should the missionary do? Even if it were possible (and it is absolutely impossible) to provide employment for the many cases brought under his notice similar to this, or just as deserving of help, ought he to bring them under the odium of the suspicion of being "rice Christians?" If people at home more fully understood the difficulties on the field they would surely pray more earnestly and intelligently for the cause of foreign missions.

We give below some of the missionary figures reported at the recent meeting of the Southern Baptist Convention in Norfolk, Va. The convention is a comprehensive body for strictly missionary purposes. Their field is in the South (embracing seventeen States and Territories), representing 18,932 churches, with 1,568,906 members. The following is a representation of their missionary operations:

The Foreign Board prosecutes missions in "pagan" fields—China, Japan, Africa; and in "papal" fields—Italy, Brazil, Mexico. The total receipts for the year were \$124,249.69; there are in service 76 missionaries and 117 native assistants; the baptisms of the year were 701.

The Home Board reported total receipts of \$86,887.27, expending \$54,251.04 on the work, paying off the debt from the previous year, and leaving a small balance in the treasury. Missionaries employed numbered 467, and there were 4739 baptisms, besides 472 other additions. These mission Churches also raised and expended \$56,285.46 for houses of worship and other purposes. There were 103 new churches constituted.

The Sunday-school Board had a total income of over \$64,000. A part of this was distributed through the other boards in Sunday-school work, and a part through the Board's own agencies in the form of Bibles, periodicals, etc.

Special mention should be made of the Woman's Missionary Union, a body of earnest and effective Christian women whose labors are auxiliary to all the boards. They do not prosecute any independent work, but raise money for the several enterprises carried forward by the convention, and distribute it as needed. They also send supplies of clothing, etc., to missionaries and others on the home field. They reported receipts to the amount of \$58,293.51, with no expenses for salaries, and expenses of all sorts of only \$2015.43. The anniversary meetings of these good women, conducted in another Church while the convention was in session, were full of interest. The women have no official standing in the convention, and do not desire it; but their service is acceptable, fragrant and fruitful.

The greatest of all missionary prayers is the Lord's Prayer. All the first half of it is devoted to missions. It falls into two main divisions, in each of which there are three petitions. The first division, like the first table of the law, refers directly to God; the second, like the second table of the law, to man. In this last division there are three petitions, (1) for supply of our temporal needs, (2) forgiveness of our sins, (3) deliverance from evil. In the first division there are also three petitions, all three referring to God's kingdom, (1) preparation for it—the hallowing of his name, (2) its coming, (3) its complete establishment.

Do we then realize that as we daily offer this prayer of prayers we are filling half our petitions with foreign missions? And is there not a profound suggestion in this fact as to the space and place missions should have in our daily petitions? Alas! is it not too true that missions have only had a little corner, a sentence or two after we poured forth all the yearnings of our hearts for things that pertain only to ourselves? Our Savior places prayer for the coming of his kingdom in all the earth first (and half the prayer is devoted to this), and then requests for things pertaining to ourselves, both temporal and spiritual. Only when we pray for missions as our blessed Lord taught us to pray will we give to missions as he gave—ourselves, whether in personal service, or in that which, after all is only, as Dr. Schaudler happily expressed it, the embodiment of ourselves in another form—our means.

OBITUARIES.

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: at the rate of ONE CENT PER WORD. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances; but if paid for will be inserted in another column.

POETRY CAN IN NO CASE BE INSERTED.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

SIMPSON.—Lula Viola, youngest daughter of Brother and Sister Willis Simpson, was born in Bosque County, Texas, June 14, 1896, and died at her father's home in Coryell County, April 13, 1898. The principles of the Christian religion had been so faithfully taught her by the precept and example of her parents that she knew nothing but to love the Church and its worship. But in a meeting conducted by Rev. R. J. Deets in 1896 she was converted and received into the Methodist Church, of which she remained a consistent member until God called her to the Church above. She was the most perfect model of a Christian for one of her age I ever knew. She was not only loved by her own household, but all who knew her, and when the hand of death was laid on her, it struck deep into many hearts. She was the child of her parents' declining years and was the comfort of their hearts and made much sunshine in their home. But while they stand under this shadow of bereavement, they sorrow not as those who have no hope, but they are looking up through their blinding tears to the home above, where they will meet Oia and parting will be no more. **W. V. JONES.**

WESSON.—Mrs. Eliza Wesson was born in Trigg County, Ky., April 4, 1836; married to Jas. Wesson at Mesquite, Texas, in 1852, and went to heaven from Merkel, Texas, May 12, 1898. When ten years old she had an attack of meningitis, which entirely destroyed her hearing. During this sickness, when hope of recovery was abandoned, she made a bright profession of salvation and was ever after a faithful Christian, thus proving that death-bed repentance is not always spurious. She was a faithful attendant at church, saying that while she could not hear a sound, she loved the house of God. She could understand the conversation of her friends by the motion of their lips, but found her sweetest comfort in reading the Bible. During her last days she was an invalid and suffered much. She often expressed a desire to depart and be with Christ. She directed that her pastor preach her funeral from the twenty-third Psalm, saying that those verses told her experience. She sleeps in Jesus. **E. HIGHTOWER.**

CAMPBELL.—James Martin Campbell, the son of J. N. and Melissa T. Campbell, was born February 23, 1882, and died April 24, 1898, after laying sick for about thirty days. He came from Pickett County, Tenn., when he was ten years old. This was quite a shock to this family, as this is the only one out of ten children who has been called home. The parents rejoice that they gave their son to the Lord when he was only one month old. It was hard to give Jimmie up, but he is better off than we are. Let's meet him over there where parting is no more. **J. L. WHITE.**

MOORE.—The subject of this sketch was born in Devonshire, England, in 1828; came to America and was married to John Gilbert in New York in 1858. Mr. Gilbert died in Galveston in 1861. In 1867 she married A. R. Moore, who died in 1871. Mrs. Moore had been in bad health several years before her death. She died of dropsy July 12, 1897, in Columbia, Texas, leaving a sister (Mrs. Curson) and a son (Louis Gilbert), both residents of Columbia. Her first husband, John Gilbert, was one of the crew that went with Dr. Kane to the Arctic regions in search of Sir John Franklin and his men. Some idea of what these explorers underwent may be conjectured from the fact that when young Gilbert returned from the voyage his hair originally a jet black—was as white as snow. Nevertheless, when he died, at the age of thirty-three, his hair was as black as before. The son, Louis Gilbert, has in his possession a silver medal purchased by Lady Franklin, and presented to his father by Queen Victoria. Mrs. Moore was a quiet, unostentatious Christian. The writer of this only knew her for a few months, but in the many calls made upon her he was forcibly impressed by her intense yearning to be a thorough Christian, ready at any time for the Master's coming. Friends and neighbors of thirty years' standing bear hearty testimony to her excellent Christian character. **T. S. WILLIFORD.**

RABY.—J. C. Raby was born August 28, 1830, and died May 10, 1898; joined the Methodist Church in his twenty-fifth year; was a member of the Osage Church, in Coryell County, Texas. He had been an intense sufferer for five years; moved to Hamilton County, near Hico, Texas. His body was borne to the Carlton cemetery, where, under much solemnity, it was placed in the tomb. We commend the bereft widow to Him who has promised to be a husband, and the children He would not leave fatherless. **MAC M. SMITH, P. C.**

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surface of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials. Address, **F. J. CHENEY & CO., Toledo, O.** Sold by Druggists, 75c. Hall's Family Pills are the best.

RHEA.—Mrs. Mary A. Rhea was born in the State of Tennessee, March 20, 1837. She was converted and joined the Methodist Church in Boone County, Ark., in 1857, of which she lived a consistent member until her death, March 20, 1898. She, with her husband and family, moved to Texas in 1887 and lived and died near Lorena. She follows one daughter and her husband to the other world and leaves three sons and eight daughters to mourn their loss. She was mother—very much indeed devoted to us children. She loved us and cared for us as only a mother can. Her lap was the bank where we children deposited all our hurts and worries. Oft in our times of trouble has she laid her hands upon our heads in an excess of love. Oft has her smiles dispersed the clouds of sorrow that smothered our souls, and her tender words made our hearts bound with joy. How dark will the world be and how lonesome the hours as we see her face no more! Her wasted form was laid in our long resting-place beside the tomb of our dear father. Dearest mother, we bid you farewell, but not forever. Our embraces will be sweet at the dear Redeemer's feet when we meet to part no more in the sweet by-and-by. Dear brothers and sisters, will we all meet her there, or will some one be left out? My prayer is that we may be one undivided family in heaven. Her daughter, **MRS. M. W. ROGERS.**

ROBERTSON.—Miss Nannie Robertson was born March 30, 1872; was converted and joined the M. E. Church, South, at Mossy Grove Church, Lavaca County, Texas, in July, 1885. She died at home, near Prairie View, Texas, on May 7, 1898. She was something over twenty-six years old. This is a brief statement of a brief life. She died in peace, telling her friends and loved ones to meet her in heaven. Many friends mourn her departure. Her sickness was long, but finally the end came. She is now at rest forever. Sweet rest! Miss Nannie was an honest, frank, pure, good girl. Peace to her memory. God bless the bereaved ones. **S. H. M.**

BROWN.—Martha Nancy Brown was born in Macon, Ga., September 22, 1848, and died at her home near Amicus, Texas, March 18, 1898, aged forty-nine years, five months and twenty-six days. At the age of fifteen she professed religion and joined the Baptist Church, in which she lived a consistent member until she came to Texas in May, 1870, and in August, 1871, she joined the Methodist Episcopal Church, South, at Mims Chapel; in this Church she spent the remainder of her life. She was married to John K. Brown November 15, 1866, whom, with seven children, she leaves behind to mourn her absence. Sister Brown has left a good record. She was always striving to lead her children to Christ. Her duty to her God, her family and her neighbors was ever her first thought. She was buried at Mims Chapel, near her home, surrounded by a host of sorrowing friends and relatives. Husband, children and friends, another loved one in glory is beckoning you to some. May God comfort the sorrowing ones and grant a family reunion in the land of "unclouded day." **W. W. GOLLIHUGH, P. C.**

JONES.—Rosalie Jones, the wife of S. T. Jones and daughter of J. J. and Mary A. Low, was born in Tuscaloosa County, Ala., A. D. 1866. When quite a child her parents removed with her to Rockwall County, Texas, where she was married to S. T. Jones, November, 1882, with whom she lived happily until her death. She left a husband, three children, brothers, sisters and parents to mourn her death. She professed religion and joined the M. E. Church, South, when about fifteen years old. Her mother said she was always religious—a devout Christian from her very childhood. As a wife, child, mother, neighbor and Christian, as much could be said for her as could be said for any one. Sister Jones died after a protracted illness at Royse, Texas, of consumption April 14, 1898. The writer talked frequently with her about death, and she ever expressed a perfect willingness to die. He does not recollect any one in his life more fully prepared to meet death. May the God guide the husband and care for the children. **WM. A. EDWARDS.**

McFADDEN.—The city of Beaumont witnessed a sad event in the funeral of Mrs. Rachel McFadden, wife of Wm. McFadden. She was seventy-seven years of age. She had been sick for several weeks. Her husband preceded her only a few months. It was not strange that we had a large procession—that the mourners were many, when she had lived over sixty years in this community, was esteemed a good woman; she had been a member of the M. E. Church, South, about twenty-five years. To mourn their loss she leaves four surviving sons and two daughters and their families. May God bless the grief-stricken ones and bring all to heaven at last. **T. J. MILAM.**

PRYOR.—Sarale Estella, daughter of Richard W. and Rosa A. Pryor, was born August 2, 1896, and died March 31, 1898. Little Estella was of a sweet disposition and much loved. She bore her last illness with great patience. The home has indeed been saddened, but father and mother may look beyond to a happy reunion in heaven. The separation was hard, but the Lord grant a happy meeting in the glory world. Weep not, parents, for your little one, she is now with Jesus. **H. P. SHRADER.**

POLLARD.—Elvira Pollard was born February 11, 1824. After a painful illness of nine days she passed quietly away on March 5, 1898. Most of her long life was a life of unusual vigor and activity, but for a number of years she had endured many afflictions, barely recovering from several spells of severe illness. But all her sufferings were borne with patient endurance. She was a devout member of the M. E. Church, South. She joined the Church at about sixteen years of age, and her life was an exhibition of faithfulness and constancy to the end. She truly loved the Church, and the services of the sanctuary, and was always in her place when able to be there. Nothing had so much attraction for her as the place and hour of worship. She had a peculiar love for the family altar, and rarely did any circumstance occur under which she was willing for this sacred duty to be omitted. Many times do I recall when, though weary and feeble, she would not retire till the evening devotions were over. I have unbounded confidence in her Christian character. Her life was an example of integrity, sincerity and

A CHEERFUL WOMAN.

From the Democrat, Brazil, Ind.

Every woman can not be beautiful, but a cheerful face often supplies the deficiency. But no one can be cheerful and bring joy to others unless they have perfect health. Fortunately, science has placed this priceless boon within the reach of every woman as the following incident proves:

Mrs. Amanda Robinson, wife of William Robinson, farmer and stockman, near Howesville, Clay County, Ind., is thirty-two years old and had for several years been in declining health and despondent. For three months she was not only unable to attend to her domestic duties, but too feeble to be up and about. To-day she is in good health and able to attend to her household affairs. She relates her experience as follows:

"I was afflicted with female troubles and was in a delicate state of health. I lost my appetite, grew thin and was greatly depressed. After taking various remedies without being benefited I was induced by a friend to try Dr. Williams' Pink Pills.



"Early in the summer of 1897 I procured five boxes of them and before finishing the second box I began to improve, and by the time I had taken the five boxes I was able to go about my usual work and stopped taking the pills.

"Our daughter Anna, twelve years old, was also afflicted with decline and debility. She lost flesh, seemed to be bloodless and had no ambition. She took two boxes of the pills and they restored her appetite, aided digestion and brought color to her cheeks. She is now in the best of health. I think Dr. Williams' Pink Pills for Pale People the best medicine we ever had in our family and recommend them to all needing a remedy for toning up and rebuilding a shattered system."

No discovery of modern times has proved such a blessing to women as Dr. Williams' Pink Pills for Pale People. They restore strength and health to exhausted women when every effort of the physician proves unavailing. These vegetable pills are everywhere recognized as a specific for diseases of the blood and nerves.

purity. I knew her all my life, and the noble characteristics referred to above have been an inspiration and a stimulus to me. Those who knew her best loved her most. Now she is gone, but her life still abides. Her name, her example, her decision of character and blameless life will not soon be forgotten, but will live in the memories of those to whom she was so dear. Dear grandma is gone to rest. She has passed from labor to reward. She was faithful in what was given her, now she has entered into the joys of her Lord. We were glad to comfort her while here, but now she enjoys the comforts of heaven—peace and rest forevermore. These are days of sadness, but may the God of all grace help us to submit to his will. "One by one will all be gathered home," and then we'll part no more. What glorious consolation. Her grandson, **J. GLOVER POLLARD,** Carlisle, Texas.

JONES.—Winnie Grace, daughter of H. K. and Docia Jones, was born November 8, 1897, and died February 15, 1898. This little one was sent to the parents only long enough to entwine itself around their hearts, and was then taken perhaps to draw their affections heavenward. Her short life was full of suffering, but it is a happy thought that she is now safe in the arms of Him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Parents, grieve not, but rejoice to know that your child has escaped the trials and troubles of this life. She makes heaven more attractive for you. May the God of all grace comfort you, and bring you all an unbroken family around the throne of God. **W. E. JORDAN, P. C.** Era, Texas.

WARD.—D. E. S. Ward (nee Holcomb) Sister Ward was born in St. Clair County, Illinois, August 20, 1829. Her parents moved to Claiborne Parish, Louisiana, in 1821. She was married to C. P. Ward in 1838. She united with the Church when young. She has a husband and two children who preceded her to the better land. She leaves one son, J. F. Ward, six grandchildren and one great-grandchild to mourn their loss. Her house was the home of weary itinerant preachers as well as others. Mother Ward was a good woman; served her generation according to the will of God. Lord, she was thine and not my own. Thou hast not done me wrong. I thank thee for my mother thou has blessed me with so long. We will meet over the river by and by. Mother Ward died May 10, 1898. **S. N. ALLEN, P. C.**

WHITE.—Verda Lee, infant daughter of Brother and Sister Royd L. White, died in San Saba, Texas, April 2, 1898, at the age of one month and twenty-six days. This little one, so perfectly innocent, we are sure has been received into the abode of the saved. It caused the hearts of its parents to bleed to give her up, though her stay on earth was so brief; but how sweet the thought that we shall meet our loved ones again "some sweet day." **M. S. GARDNER.**

North Texas Female College and Conservatory of Music
Mrs. L. A. Kidd Key, Pres't, SHERMAN, TEXAS

The faculty of this excellent school has been enlarged and strengthened by the following changes and additions:

Harold von Mickwitz, Director of the Conservatory of Music, was a pupil of Leschetizky, who is recognized as the greatest living teacher of piano. Mr. Mickwitz was a classmate of Paderewski, and is personally recommended by the above artists, Fannie Bloomfield Zeisler and Victor Herbert. Mr. Mickwitz is probably the only authorized exponent of the celebrated Leschetizky method in the South, and those who desire the best advantages will do well to take notice.

Herr A. J. Friedman, our new Vocal Teacher, comes highly recommended as an artist and as a gentleman. Mrs. Holt, in writing of him, assures us that he is a genuine artist, and that we are fortunate in securing his services.

Miss Mary O. Norris, who takes charge of our Art Department, is a teacher of unusual ability. She was engaged by the Legislature of Arkansas to paint portraits of Washington and Bryan, which she did to their greatest satisfaction. Miss Norris is now in New York, getting the latest in her profession. Instruction will be given in the whole range of art, including the latest in china painting.

Prof. A. M. Merrill, a graduate of Dickinson College, will give instruction in Natural Sciences. He is now in the Harvard Laboratory, pursuing his studies. We are adding a splendid physical and chemical laboratory, and pupils in these branches will be required to do individual work.

Among other improvements, furnaces are being put in "Annie Nugent Hall." The public may feel assured that I will spare no care or means to keep this institution in the front ranks, and that I will give my patrons and pupils the benefit of the best culture and talent that can be commanded. Respectfully, **MRS. L. KIDD KEY,** Sherman, Texas.

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PATTON.—Lindsey Patton, infant son of K. R. and Mrs. Patton, was born Jan. 8, 1898, and died May 10, 1898. His suffering was intense. Death plucked this lovely flower from the home. The home circle is broken for the first time; but we mourn not as those without hope. He is not dead, but lives with our risen Lord in the home free from suffering, where we may meet in the sweet by-and-by.
C. E. LINDSEY, Pastor.

GOFF.—Benson Goff was born on March 18, 1847, in West Virginia. He came to Texas before the Civil War and settled near Goliad, where he continued to reside until death released him, on Easter Sunday, April 10, 1898. His death resulted from a pistol shot through the heart, inflicted by a young man, whom Bro. Goff had forbidden paying attention to one of his daughters. Bro. Goff had been a member of the Methodist Church about twenty years, having joined under the ministry of Rev. Jas. H. Tucker. He was a quiet, inoffensive man and a faithful member of the Church. His death shocked the community as nothing else has ever done. His loss will be sorely felt. He left a wife, five daughters and a son to mourn their loss. We commend the bereft to the Father of love, and look toward a home that's eternal.
J. C. WILSON, Pastor.

WOOD.—Little Elmer, eldest son of R. C. Wood and wife, went to heaven from near Fannin, Goliad County, Texas, on April 14, 1898, aged seven years, eight months and twenty days. On the evening of the 13th, his mother, being in the garden, sent him with his little brother to start a fire in the stove. He used coal oil. An explosion! Conflagration! Death! Before his clothing could be extinguished, fire had sapped life's vitals and death ensued. His little brother was frightfully, but not fatally burned. The house and contents were a total loss. Bro. Wood came from Hubbard City last fall and is a faithful member of Fannin Church. No preacher could be gotten to conduct the funeral services, and the father kneeled at the grave and prayed by the body of his dead child. A home is saddened and things earthly have a weaker hold on two submissive spirits. Heaven is richer and nearer! And God is Fatherly and kind.
J. C. WILSON, Pastor.

MEDLEY.—M. D. Medley was born in Jefferson County, Missouri, August 22, 1828; was born into the kingdom of our blessed Lord August, 1858, and immediately connected himself with our Church. He married Miss Martha J. Lewis in 1859. As a result of this union he left six surviving children. Sister Medley sustained an irreparable loss in the death of the one upon whom she expected to lean in her declining years. But, thank God, she has a noble, manly son upon whom to lean. Bro. Medley was indeed a child of affliction. He contracted a disease during the war between the North and South that finally terminated his earthly existence, September 26, 1897. We laid him away to rest in Brooks-Lee Cemetery. The funeral services were conducted by the writer in the presence of weeping relatives and a large circle of sympathizing friends. When he realized the end was near he submissively yielded to the will of his Heavenly Father and died a triumphant death. I never knew any one to suffer so long and so much without a murmur. In the days of his strength he filled positions of honor and trust in his Church. May the God of all grace keep his loved ones and finally bring them all to the home of the good.
J. W. COKER, L. P.

KYLE.—Gussie Fay Kyle, daughter of D. W. and Mary E. Kyle and granddaughter of Rev. W. W. Hopkins, was born in Sweetwater, Texas, July 23, 1896, and died in the same place April 12, 1898, aged one year, seven months and fifteen days. She was a bright child and a special favorite with a large circle of relatives and friends. For two weeks her sufferings were severe. Parents, friends and a faithful physician fought bravely for her life, but without avail. Her parents are sorely bereaved, but they feel a new and powerful attraction pulling at their hearts from the home where all lost little ones have found eternal shelter.
E. HIGHTOWER.

CHILCOAT.—W. P. Chilcoat was born in Jackson County, Alabama, April 20, 1824, and died at his home, near Athens, Texas, April 18, 1898. Deceased was converted in early life and joined the Methodist Episcopal Church, South, of which he was a faithful member, and the manner of his life was the proof of his vital Christianity and godly piety. When the summons came to come up higher it was sweet to see the peace with which the redeemed can come to

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meet the last enemy. We laid him gently to rest amid the attendance of a host of friends who knew him but to love him.

THOMAS.—Died, on Christmas day, 1897, little Elmer, infant son of Bro. E. R. and Sister Lizzie Thomas, near Silverton, Texas. Little Elmer stayed only a few weeks to gladden the hearts and home of papa and mamma, then went to join the angels and to sing the praise and celebrate the birthday of the Savior of men in the bright world beyond. Weep not, fond parents: we sorrow not as those who have no hope, but by faith see the reunion in the distant future.
J. W. R. BACHMAN, P. C.
Silverton, Texas.

LAIRD.—Elsie Ellen Laird, infant daughter of D. H. and Josephine Laird, was born in Rusk County, Texas, October 11, 1895, and departed this life on May 6, 1898, being two years, six months and twenty-five days of age. Little Elsie was a bright and sweet little child who won the love of all who knew her. She was sick nearly four months, and at times suffered intensely. Though so young, she had confidence in God and frequently after a severe paroxysm of suffering would ask God to have mercy on her. She had all the attention and care that loving hearts and tender hands could bestow, but the little body grew weaker and weaker until God said to the little spirit: "It is enough; come up higher." Little Elsie has gone from the earthly home to the "house of many mansions," to be with God and the angels. The little body rests in the family burying-ground awaiting the resurrection morning. Look up, dear parents and brothers and sisters, and by and by you shall meet little Elsie in that home where you shall never say "good-bye."
J. C. CARR.
Kilgore, Texas.

REV. D. H. SMITH.

Rev. David Harris Smith was born in Perry County, Alabama, and died in San Saba, Texas, May 3, 1898, at the ripe age of seventy-seven years, eight months and one day. When about fifteen years old he was converted and joined the M. E. Church. After the division of 1844 he went with the M. E. Church, South, and was faithful till death in its membership. The following facts will show the Church's recognition and esteem of his worthiness and usefulness as a Christian. On July 3, 1845, he was licensed to exhort "by consent of the class of Ebenezer," renewed January 24, 1846, G. Garrett, presiding elder, and J. Young, preacher in charge. On June 12, 1847, he was licensed to preach the gospel by the Quarterly Conference of the Centenary Circuit, Alabama Conference, Ebenezer Church, signed by Joshua T. Heard, presiding elder. On December 5, 1852, having held his license to preach to this time, he was ordained deacon by Bishop W. Capers at the session of the Alabama Conference held at Marion, and on December 14, 1856, he was ordained elder by Bishop Geo. F. Pierce, which office he filled until his death. He was a member of an Annual Conference, he served acceptably several churches in Alabama and in Texas as a "supply." Bro. Smith first married Miss Elizabeth Davis on November 1, 1840, in Bibb County, Alabama, four children being born of their union. After her death he married her sister, Martha A. R., in Perry County, Alabama, on June 20, 1847. To them were born six children. Some of his children preceded him to glory; the rest wait with sad and lonely hearts that glad reunion. In November, 1873, he left Tennessee and came to Kaufman, Texas; thence in 1875 to Lampasas, and in the latter part of the same year to San Saba County, where he continued to reside, dying at the residence of his son, Henry, and was buried in the county cemetery by the side of his last wife and two of his children. This briefly is a history of this good man. The writer had known him for more than a year. Bro. Smith was a very busy man, engaged with his own business, but never too busy to extend a helping hand to others, and bless their lives with kind and cheerful words. A few days before his death he accepted an invitation from the writer to preach in San Saba Methodist Church on Sunday night, which he did with much earnestness, though very weak in body, and closed with an appeal to sinners to repent and turn to God. Being a man of remarkable energy, he worked to the full extent of his limited strength. His business was repairing clocks and sewing machines, and he returned home from one of his trips just in time to spend his last hours with his loved ones. The lingering effects of a gripe soon carried him off, though he struggled hard against it. His Christian experience was one of much joy and peace, robbing death of all dread to him, and making of it a glad anticipation of release, the gateway to heaven. While much concerned about

his invalid daughter, Miss Mary, yet he committed her to God's keeping. Possessed of but little of this world's goods, yet he was the child of a King, and has now entered into his inheritance. This preacher and wife have lost a true and pure friend. Many of his friends up and down this country will very much miss dear Bro. Smith.
M. S. GARDNER.

REV. GREEN MONROE EDWARDS.

The Son of Thomas and Sallie Edwards, was born near Richmond, Ray County, Mo., March 20, 1831. He came to Texas in 1841 and remained only a short time. In 1849 young Edwards went with his parents to California, and was converted in 1858, licensed to preach in 1860 and joined the Pacific Conference the same year. Bro. Edwards filled the following appointments: Santa Clara Circuit, Rosebury Circuit, San Ramon Circuit, Visalia, Grass Valley, Hollister, Mariposa, Ukiah, Merced. He then located and returned to Missouri and was readmitted in the Missouri Conference in 1877 and filled Flatonia Circuit, Readville Circuit, Pleasant Grove Circuit, New Florence, Wellsville, Ashley, and then Bro. Edwards transferred to the Northwest Texas Conference in 1882 and traveled two years, and for causes which he then thought justified him in doing so, he located again, which relation he sustained until called to depart this life on March 10, 1898. Bro. Edwards was married to Miss Mollie E. Hatton in 1861 who still lives to mourn her loss. He leaves a wife, six daughters and three sons, while four were awaiting him on the other shore. I was with him the two last years of his life, and talked with him often about the interest of the Church and the itinerancy. His only regret was making the mistake in retiring from the ministry when he did; and his advice to those in the regular pastorate who felt that their calling was, stand true to the calls of the Church. Bro. Edwards was a fine Sunday-school worker and worked up to a few days before his death, though he was a constant sufferer for several years and most of the time in intense pain. We miss him, but we know where to find him. May the whole family be as ready as he was when the summons comes.
S. W. MILLER.

IN MEMORIAM.

Mrs. W. H. Allen (nee Sidney Penn), the daughter of Mr. and Mrs. G. J. Penn, of Waxahachie, Texas, and wife of Hon. W. H. Allen, of Terrell, Texas, was called of God on Monday morning, April 11, 1898, from her beautiful home on earth to the mansions of heaven. She was born July 3, 1861, near Rutersville, Fayette County, Texas. In the days of her childhood, at the early age of thirteen, she was converted to God and united with the M. E. Church, South, in which communion she lived consistently and was an active Christian till the time of her departure. She received a finished education at the Wesleyan Female College, Staunton, Va., and her life reflected honor upon her alma mater. She was married October 3, 1882, to W. H. Allen, Rev. R. M. Powers and Dr. Jno. R. Allen officiating. To them were given, in the providence of God, six children, five of whom are left to the lonely father's care, the first-born, Lillian, she was called home to God in 1888. Such is the brief biographical sketch of one of the most beautiful, well-rounded, mature, Christian characters that I have ever known in a ministry of twenty-five years. It was the good fortune of this writer to have known and been her pastor for three years, and to have been taken into her Christian confidence. Together we have covenanted to pray and labor for the salvation of those who were dear to our hearts, and together rejoiced with unspeakable joy when our Father in heaven answered our prayers. In the fall of 1894, under the preaching of Bro. H. C. Morrison, God gloriously sanctified her wholly, and from that time her life was radiant—she lived in perfect peace—while the Spirit of the living Christ dwelt continually in her heart. It was a benediction always to hear her speak of God's loving kindness and mark the heavenly expressions of her face as she would tell in glowing words of her Savior's sanctifying, keeping power. In memory will we hold her precious words and see her heavenly smile till death shall open the gateway out of earthly life and we shall meet again where Jesus lives and reigns with those who love and trust him. A pure spirit, a more saintly soul, than Sister Allen seldom ever left this earth for heaven. In every phase of life her Christian virtues shone pre-eminent. Her purity, amiability, patience, habitual cheerfulness and unswerving piety won for her the dearest and holiest affections of those with whom she associated. Her life was so beautiful and true, her devotion to her family and the Church so untiring and unerring, her purposes and aims so unselfish, her confidence in God so implicit, and her submission to her Father's will so entire, that the presence of death did not cause her a shudder nor the hour of departure a sigh of regret. God Bless and keep and sanctify and save the children

and help the father bear the burdens—too heavy without Thy grace—to be borne. Farewell! When we shall pass life's narrow bound, O may our spirits, sanctified, be borne to where, dear saint, thou dwellest glory crowned and robed in light beside the great white throne.
P. C. ARCHER.

McMAHON.—Bronson B., son of W. B. and May McMahon, was born May 5, 1897, and died May 6, 1898. Little Bronson was indeed a lovely child, and retained his right mind until he died, pointing upward with his little hand. May God comfort the bereaved parents and may they so live that they may meet their little darling in that better land. Her pastor,
R. M. STEWART.

FUGIUM.—Nora Myrtle, daughter of D. K. and Lillie Fugium, was born January 10, 1897, and December 5, 1897, the sweet child spirit was called to mingle with kindred spirits above. For five days less than eleven months this pure, stainless flower shed its aroma around the hearts of those who to-day recall its preciousness. "In all my holy hill there shall not be a child of days or a man of years." Ah! dear parents, though little Nora Myrtle is absent from the earthly home, she is securely housed in that land where continual development and praise are the employment of the inhabitants. The Lord bring us safely hither.
L. A. BURK.

ATTAWAY.—Little Annie Jane Attaway was born December 11, 1896, and died May 3, 1898. This sweet babe was the pet of the home—none so sweet as the babe. The whole family must kiss her good by. A home is not so happy without one. This little darling was the light and joy of the home of Mr. and Mrs. W. H. Attaway. Oh, how we miss her. We kissed her good by and laid her to rest. Look up, fond parents, brothers and sisters, she only waits for you on the other shore, where the smile of the Lord is the feast of the soul. Her aunt,
LIZZIE ATTAWAY.

LEMONS.—John W. Lemons was born in Blount County, Tenn., November 30, 1858, and died February 23, 1898. In 1872 he moved with his parents from Tennessee to Texas and settled in Parker County. He was converted and joined the M. E. Church, South, in 1871. Apparently God had blessed him with a fine constitution, but in the meridian of life that great enemy of physical man, consumption, wound its insidious tendrils about his stalwart frame, and it failed, became emaciated, and on that cold February morning the angel of death with his icy fingers touched his hips, and his earthly pilgrimage was done. In his death was extinguished an active Christian light of an earnest, zealous servant of the Master. His religious life bore much fruit for his Lord. He consecrated himself and all he had to his God, and with an unswerving loyalty and undying devotion he supported the ordinances and institutions of his Church. He was an ardent Sunday-school worker and a friend to the young. Weep not for him, he is not dead, but sleepeth.
ABE LONG, P. C.

MASSENGALE.—Eleanor Massengale, who died February 28, 1898, was born in Bodky County, Alabama, June 6, 1830. She joined the M. E. Church, South, at the age of ten years in Noxubia County, Mississippi, and has ever lived a consistent member therein. She was married to H. B. Massengale August 28, 1845, in Noxubia County, Mississippi; from thence they moved to Houston County, Texas, in 1846. She moved to Jack County in 1880, where she lived until her death. She was the mother of seventeen children, of whom there are eight left to mourn their loss, the youngest being twenty-eight years old and married. She led a beautiful Christian life, and every one who knew her loved her in her community, near Wesley Chapel, where she has lived for the last eighteen years. Many can testify to the example she has taught in her daily walk with Christ, and when the messenger came she was ready. May the remaining children so live as to meet her over yonder. She left an aged husband, who is following close in her footsteps, and who will soon cross over to meet his Eleanor.
E. W. CLARKE.

Jacksboro, Texas.

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OUR AGENT IN PARIS.

A delightful and profitable visit to Paris was cut to a disappointing brevity by a telegram calling us home to the sick bed of mother. Bro. Black, of Centenary Church, received us with the old orthodox Methodist warmth, commending us and our work to his people and extending every facility, personal and otherwise, to aid in the circulation of the Advocate. Up to Thursday evening last we had secured twelve new subscribers. This will make the roll for Centenary and Lamar Street foot up at least 100—all going to show that the Advocate is in high favor with Paris Methodists. From every side we heard words of praise for our paper, while many individual members work for its circulation. Bro. Clark, of Lamar Street, was absent; had gone to General Conference; consequently most of our time and work were given to Centenary, as we desire co-operation of pastors always if possible. Meeting old friends was a delightful experience. D. E. Webster, of the firm of Crook Reed & Co., was our host, and, with his amiable and most estimable wife, gave us a royal welcome. Mrs. Mabel Kirkpatrick, a lady formerly of Galveston, but for some years a resident of Paris, and a highly esteemed friend of the writer, placed him under grateful obligations for aid in the use of her carriage under the escort of her daughter, Miss Gladys, all of which facilitated him in his work. Paris is a place noted for its hospitality and business enterprise. To go into details would be to consume more space than you could spare. A new Methodist Church is being finished in the western part of the city.

GEO. E. CLOTHIER.

"POPULARITY OF MODESTY."

Suppression in the display of pleasure on account of the plaudits of the multitudes is considered an evidence of modesty; but is this natural? Is it not unnatural? Blind Tom joined his audience rapturously in his own applause untutored child of nature yielding to a natural impulse. The humorist that provokes laughter is the one that suppresses laughter in himself as a rule. Seeming indifference to praise or compliment is considered the proper thing, because it is popular. But why may not this be more dishonest than a natural exhibition of delight for praise or compliment? May not outward modesty be a bid for popularity? Who knows?

GEO. E. CLOTHIER.

REUNION AT HONEY GROVE, TEXAS.

On the night of June 16 and 17, 1898, at Honey Grove, Texas, there will be a reunion of the pupils and teachers of Honey Grove High School. This school, now under the management of Prof. S. V. Wall, late of Franklin, Tenn., was established more than twenty years ago, and includes among its alumni some of the most influential men and women of North Texas, who are anticipating great pleasure on this occasion.

All the former teachers and pupils of this time-honored institution and all former pupils of Prof. S. V. Wall are most cordially invited to be present. On the night of the 16th there will be an informal reception at the school building, with short speeches from many of the prominent alumni. On the 17th, at 10 a. m., the Rev. I. W. Clark will deliver the annual address, after which a permanent Alumni Association will be formed, and those present will be treated to a basket dinner. Let every one who can come notify the Rev. J. E. Vinson, Honey Grove, Texas, in order that homes may be provided for all.

"ALL-ROUND MEN."

This is a great day for specialists. The preacher is a specialist, in a sense, but his special work is to do the full work of a gospel minister. A farmer is a specialist, but he is expected to be ready to do any kind of work that is to be done on the farm. If a farmer contends that his special work is to gather English peas, and will do nothing else, he is a failure. Every Methodist preacher ought to read chapter 4, section 3, of the Discipline at least once each month. When a preacher not only neglects part of the work that he has promised to do, but also speaks disparagingly of it, he needs a little touching up in his moral faculties. We often see articles in the Church papers which indicate that the writers thereof are neglecting part of the work which they promised to do. We hear much said about riding hobbies. How are hobbies made in Church circles? Not by pursuing any one interest of the Church too far, but by neglecting some other line of Church work. No matter how much zeal, energy and push the preacher puts into any department of Church work, so he brings up the other departments to match. If he doubles his collections and has no additions to the Church, he is called a money hobbist; but suppose he had 300 additions, and other things in proportion, the hobby part of it disappears. Don't you see? Let us as preachers try to be "all-round men."

C. G. SHUTT.

Armour, Texas.

The ball room is a poor place to learn self-denial.

EPWORTH LEAGUE NOTICES.

LEAGUE CONFERENCE.

North Texas Conference League Conference will be held in Centenary Church, Paris, Texas, June 15-17. Want the Chapters to elect their delegates as soon as possible and send names to J. B. Dickson, Paris, Texas. We will provide entertainment for pastors and delegates with certificates, provided names are sent in by June 5.

J. A. BLACK.

WEATHERFORD DISTRICT EPWORTH LEAGUE.

The Weatherford District Epworth League Conference will be held in Strawn, Texas, June 1 to 3, beginning Wednesday, June 1, at 3 p. m. Let each pastor, Presidents of Leagues and delegates be present. All who attend are requested to bring Young People's Hymnal. Reduced rates on the T. and P. Railroad have been applied for from Alledo to Ranger. Ask your agent for rates.

L. E. HIGHTOWER.

COMMENCEMENT EXERCISES.

NORTH TEXAS FEMALE COLLEGE.

The Methodist ministers of Texas are cordially invited to attend the closing exercises of the North Texas Female College on the dates below given:

PROGRAMME.

Elocution Contest—Friday, June 3, at 10 o'clock a. m.
Musical—Friday, June 3, at 8 o'clock p. m.
Drill by Physical Culture Class—Saturday, June 4, at 8 o'clock p. m.
Baccalaureate Sermon—Sunday, June 5, at 11 o'clock a. m., Bishop H. C. Morrison.
Sermon to the Epworth League by Rev. Dr. M. H. Neely Sunday night.
Recital by Herr Harold Von Mitzsch—Monday, June 6, at 11 o'clock a. m.
Concert—Monday, June 6, at 8 o'clock p. m.
Class Day Exercises—Tuesday, June 7, at 10 o'clock a. m.
Baccalaureate address to class of '98 by Rev. Dr. J. W. Hill.

COMMENCEMENT EXERCISES GRAYSON COLLEGE, WHITEWRIGHT, TEXAS.

May 29, commencement sermon, Dr. W. R. Grafton, Sherman, Texas.
May 27, 8:30 p. m., oration and essay contest.
May 28, 8:30 p. m., recitation contest.
May 30, 9 a. m., anniversary Rose Cleveland Literary Society.
May 30, 8:30 p. m., commencement address, Rev. Geo. W. Truett, Dallas, Texas.
May 31, 9 a. m., anniversary Sam Houston Literary Society.
May 31, 4 p. m., military drill.
May 31, 8:30 p. m., concert.
June 1, 9 a. m., anniversary Henry W. Grady Literary Society.
June 1, 8:30 p. m., elocutionary recital.
June 1, 8:30 to 10:30, art levee.
June 2, 9 a. m., Alumni meeting. Address, W. C. Carver, Whitesboro, Texas.
June 2, 8:30 a. m., graduating exercises.

DISTRICT CONFERENCES.

Gainesville, Nocona	May 26
Vernon, Childress	May 26
Abitene, Cisco	May 26
Fort Worth, Grapevine	May 26
Georgetown, at Bartlett	June 8
Marshall, Henderson	June 8
San Angelo, Brady	June 9
Terrell, Mesquite	June 9
Palestine, Rusk	June 16
Calvert, Lott	June 16
Cuero, Edna	June 17
Dallas, Trinity, Dallas	June 17
Llano, Johnson City	June 21
San Marcos, Gonzales	June 21
Waxahachie, Midlothian	June 21
San Augustine, Carthage	June 22
Weatherford, Feaster	June 23
Huntsville, Willis	June 23
Sulphur Springs, Commerce	June 23
Bonham, Honey Grove	June 23
Gatesville, Meridian	June 23
Sherman, Van Alstyne	June 28
Waco, East Waco	June 28
Greenville, McKinney	June 28
Tyler, Athens	June 30
Brownwood, Coleman	June 30
Bowie, Bowie	June 30
Dubilo, Iredell	July 1
Pittsburg, Naples	July 7
Clarendon, Memphis	July 7
Beaumont, Jasper	July 28

PROGRAMME FOR WAXAHACHIE DISTRICT CONFERENCE.

Tuesday, June 14, 8 a. m., prayer and praise, led by Rev. M. E. Hawkins. 9 a. m., organization of the conference. 9:15

a. m., state of the Church; report of the pastors. 10:30 a. m., sermon on "A Divine Call to the Ministry," by Rev. H. A. Bourland, D. D., followed by report of Examining Committee and licensing of preachers. 2:30 p. m., Topic: "The Circulation of the Advocate and other literature," by Rev. Geo. W. Owens. 3 p. m., missionary territory in the district, by Rev. T. S. Armstrong. 4 p. m., the missionary spirit; reports from pastors. 8:30 p. m., missionary anniversary; sermon by Rev. J. T. L. Annis, representing the Conference Board.

SECOND DAY.

Wednesday, 8 p. m., prayer and experience meeting, led by Rev. J. H. Stewart; 9 a. m., state of the Church; report of preachers concluded. 10:30 a. m., Orphanage anniversary, presided over by Rev. John S. Davis; sermon or address by Rev. W. H. Vaughan. 2:30 p. m., report of Committee on Quarterly Conference Records. 2:45 p. m., election of delegates to Annual Conference. 3 p. m., work of American Bible Society in the district, led by Rev. F. P. Ray. 4 p. m., Church finances; reports by the district stewards. 8:30 p. m., Church Extension anniversary, presided over by Rev. C. R. Wright; sermon by Rev. John P. Mussett, representing the Board.

THIRD DAY.

Thursday, 8 a. m., prayer and praise. 9 a. m., Epworth League. 10 a. m., renewal of license and recommendations for ordination. 11 a. m., election of delegates and of place of holding next District Conference. 2:30 p. m., Sunday-school Convention, presided over by Rev. C. S. Field, representative of the Conference Board. 1. Paper, organization of a school, J. B. Armstrong. 2. Missionary spirit, Rev. C. A. Evans. 3. Finances, W. H. Knight. 4. Music, Rev. T. G. Whitten. 5. Teachers' meeting, A. M. Dechman. 6. Grading the classes, Rev. L. V. Ellington. Free discussion of each paper by the conference. 8:30 p. m., education anniversary, presided over by Rev. H. A. Bourland. Addresses by Rev. Jno. R. Allen or a member of the faculty of the Southwestern University and by Rev. W. F. Lloyd, D. D., of Polytechnic College.

Friday morning, 8 a. m., prayer and praise, Rev. K. S. Van Zandt. 8:30 a. m., Sunday-school Conference resumed: 1. Topic, revival in Sunday-schools, Rev. Jno. S. Davis. 2. How to use international lessons to increase study of the Bible, J. B. Cheatham. 3. How to induce Sunday-school scholars to attend Church, J. S. Stewart. 4. Closing exercises of the conference.

The following Examining Committees have been appointed:

For License to Preach—E. F. Boone, R. A. Ellis, J. A. Pace.
Deacon's Orders—S. C. Littlepage, T. J. Hines, J. W. Stevens.
Elder's Orders—C. A. Evans, K. S. Van Zandt, J. C. G. R. Patton.
Admission on Trial—J. W. Dickinson, W. A. Gilieland, D. C. Ellis.
Applicants for license to preach will please meet the committee Monday evening at 8:30. **HORACE BISHOP, P. E.**

TERRELL DISTRICT CONFERENCE.

The Terrell District Conference will convene in Mesquite, June 9, at 9 o'clock a. m. Let all the pastors in the district send me at once the names of the delegates and all who are members in their respective churches. If any brother fails it will be his misfortune. **J. B. MINNIS.**

CHANGE OF TIME.

The Beaumont District Conference, at Jasper, Texas, by request from the people of Jasper, is changed from July 14 to July 28. **T. J. MILAM, P. E.**

CORRECTION.

In reporting proceedings of the Beeville District Conference the name of W. A. Scott was omitted from among the names of delegates elected to the Annual Conference. **D. O. McALLISTER, Secretary.**

GEORGETOWN DISTRICT CONFERENCE NOTICE.

Preachers or delegates intending to bring their wives or daughters to the Georgetown District Conference notify me at once; also those coming by private conveyance. Please state the number of horses to be cared for. Brethren, this is very important. Don't neglect it. **J. W. STORY, P. C.**
Bartlett, Texas.

Committees of Examination for Bonham District:

License to Preach—O. S. Thomas, J. D. Hudgins, A. H. Hussey.
Recommendation for Admission on Trial—J. E. Vinson, Z. B. Pirth, W. H. Brown.
For Deacon's Orders—C. M. Threadgill, Sam'l Weaver, J. B. Gober.
For Elder's Orders—J. F. Archer, W. F. Bryan, W. J. Bludworth.
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A little tombstone may cast a very long shadow.

No man can do his best whose motive is not love.

SANTA FE ROUTE EXCURSION RATES.

American Medical Association, Denver, Colorado, June 7 to 12. Rate, One fare plus \$2 for round trip. Dates of sale, June 3, 4, 5. Limit, June 25.
State Convention Y. P. S. C. E., Dallas, June 7 to 9.—Rate, distance plan, \$5 maximum. Dates of sale June 6, 7. Limit, June 10.
Baptist Young People's Union, Brenham, June 21 to 26.—Rate, distance plan, \$5 maximum. Dates of sale, June 20, 21, 22. Limit June 27.
Texas State Teachers' Association, Galveston, June 28 to July 1.—Rate, distance plan, \$5 maximum. Dates of sale, June 27, 28. Limit July 2.
For further information, call on or address **W. S. KEENAN, G. P. A., Galveston.**
CHAS. L. HOLLAND, P. A., Dallas, Texas.

Cheatham's Tasteless Chill Tonic cures the Chills, builds up the system and drives away all ills. It makes strong the weak and fattens the lean. It's the tonic of tonics, the best ever seen. Fifty cents.

THE AMERICAN NAVY, CUBA AND HAWAII.

A portfolio, in ten parts, sixteen views in each part, of the finest half-tone pictures of the American Navy, Cuba and Hawaii, has just been issued by a Chicago publishing house.
The Gulf, Colorado & Santa Fe Railway has made arrangements for a special edition for the benefit of its patrons, and a specimen copy can be seen at the local ticket office. Single parts may be had at ten cents each, the full set, one hundred and sixty pictures, costs but one dollar. Subscriptions for the set may be left with the agent. In view of the present excitement regarding Cuba these pictures are very timely. Call at the ticket office and see them.
W. S. KEENAN, Gen. Pass. Agent.

A NEW CATALOGUE

Is being issued by C. P. Barnes & Co., jewelers and opticians, Louisville, Ky., showing in half-tone engravings the newest things for holiday gifts in sterling silverware, sterling silver novelties, watches, rings, etc., etc. They will be glad to send you a copy upon request.

Ringworm, Tetter, Itching Piles, Itch, Eczema cured quickly and effectually with Hunt's Cure. Money refunded if it fails. Price 50 cents.

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If the Baby is Cutting Teeth, Be sure and use that old and well-tried remedy, Mrs. Winslow's SOOTHING SYRUP, for children teething. It soothes the child, softens the gums, allays all pains, cures wind colic and is the remedy for diarrhoea. Twenty-five cents a bottle.

Starving the soul to feed the body, makes lean Christians.

Gospel Tents to rent. Address Ira O. Wyse, Greenville, Texas.